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THE MONTHLY GOSPEL - VISITER.

Vol. II. June 1852. No. 1.

PREFACE

TO THE SECOND VOLUME OF THE VISITER.

Since it is customary, we will try also to say something at this time; but as our views, aims, objects and motives, have been stated already in our first volume, we add here only a few words, and these expressed by an inspired writer, in Heb. xiii. 18. 22. 25.

"*Pray for us: for we trust we have a good conscience, in all things willing to live honestly. — And I beseech you, brethren, suffer the word of exhortation; for I have written a letter unto you in few words. — Grace be with you all. Amen.*"

ELEMENTS OF THE CHRISTIAN CHARACTER.

No. 2.

SPIRITUAL MINDEDNESS.

Spiritual mindedness, or in the words of the apostle Paul, Rom. viii. 6. to be spiritually minded, is that state of mind which christians possess upon their reception of the Holy Ghost; or, upon their being born of the water and of the Spirit. The spiritually minded will be governed by "the law of the Spirit;" spiritual objects will occupy the most of their thoughts; spiritual enjoyments will be the source of their greatest pleasure. In the attainment to this state of mind, christians reach a point which possesses great advantages. It is a state of life and peace: For "to be spiritually minded, is life and peace." The soul is awakened from the sleep of spiritual death, in which all her powers were inactive, so far as good was concerned, and active only in heaping up wrath against the day of wrath; and new life is imparted to all her mighty powers, which become exercised in following holiness—a subject of unparalleled importance to beings possessing the destiny and accountability which man possesses. And while all the powers of the soul are quickened into life, and that life devoted to mighty struggles with the world, the flesh, and Satan—enemies, which oppose the soul's advancement in holiness, yet, strange as it may seem, the soul enjoys "great peace!" Another advantage arising from this state, is a knowledge of spiritual things; or, what is called by the apostle, "spiritual understanding." Col. i. 9. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned. But he that is spiritual discerneth (marginal reading) all things; yet he himself is discerned of no man. 1 Cor. ii. 14. 15. The spiritually minded, then, discern spiritual things. They discern the meaning, the propriety, the beauty, and the value of spiritual things. The Saviour says, "The words that I speak unto you, are spirit and they are life." John vi. 63. The grand design of the Gospel, so far as its purposes relate to man, is to produce in him spiritual life; which was lost in his fall, and thus prepare him to live forever." "Thou shalt surely die," Gen. ii. 17. Here we have the penalty of the first law given to man. "He that believeth, though he were dead, yet shall he live," John xi. 25. Here is the promise of the Gospel. Life, then, is the sum of Gospel blessings, and thus the Gospel holds out to man an object in strict harmony with the strongest desire of his heart; which is, to live forever. As there is life then in the words of Christ, and the spiritually minded discerning this, will want to experience it, and they will not be satisfied without it. It is true, they

will submit to every commandment of God readily because it is his commandment. But knowing that a blessing is connected with the command, they will not only regard the authority, but the blessing likewise. It is said by the apostle Paul, when speaking upon the subject of God's chastisements, that he chastises us for our profit. Heb. 12. 10.

We may likewise say that he commands us for our profit. And when we are not profited by obeying God's commandments, He cannot look upon our obedience with approbation; for there must be a deficiency in it. The spiritually minded then, when attending to the ordinances of the gospel, will look for the spiritual meaning of them; and for their life-giving power. In taking the communion, they will not make the ordinance consist merely in eating the bread and drinking the wine, but they will discern the body of the Lord. That is, they will understand the deep spiritual truths taught in those expressive symbols. When they have washed one another's feet, they will not think that the end of the command is answered, when the feet have been literally washed, but no further application of the ordinance made to their hearts. But remembering the promise, "happy are ye if ye do them," connected with the command, they will want the soul blessed, as well as the feet washed. And by this ordinance, the spiritually minded Christian, will receive more of the disposition which his Lord and Master possessed, to serve God's people. And the more they are made like unto Christ, the more happy will they be; and thus the end of the ordinance will be answered. So, when they hear the gospel preached, they will look for the spiritual meaning, or the application of the word to their souls. The spiritually minded will not be altogether indifferent to the correctness of language, or to the rules of eloquence. But these will be valued more because they bring the truth home to the understanding, to the affections, and to the conscience, than because they are pleasing to the ear. They can tell better where the text *stands*, than where many persons *set* in meeting. And if the text has been fully opened, they will know more about Christ, and his doctrine, than about the latest fashions which appeared at meeting. They will look into the law of liberty, and not on it only. And from the "wells of salvation," will they draw, and drink, and be refreshed by the 'water of life.'

The spiritually minded are by their divine nature, constituted to hold communion with God, who is a spirit with Christ, who is a "quickening spirit,"—with the holy Ghost, which is a comforting spirit,—with angels, who are ministering spirits—and with the spirits of just men made perfect, who are kindred spirits. In other words, they hold communion with the spiritual world; and come into a happy relation to spiritual beings. And in associating with such pure beings they learn their habits, and become assimilated to their dispositions; and thus become more and more weaned from this world because they find it not congenial to their divine nature. And in the discipline of their hearts—in the formation of their character—in the selection of their associates—and, in the choice of their enjoyments, they are prepared for the "inheritance of the saints in light." And having set down in the lowest room, they are waiting the call of their Master, to call them up higher; to receive their crowns, their thrones, and their kingdom.

CLEMENT.

Give me that sweet communion, Lord,
Thy people have with thee:
Thy Spirit daily talks with them,
Oh let it talk with me!

Like Enoch let me walk with God,
And thus walk out my day,
Attended with the heav'nly guard
Upon the King's highway.

PRINCIPLES OF THE GOSPEL.
CHRISTIAN UNION.

"Neither pray I for these alone, but for them also which shall believe on me through their word: That they all may be ONE; *as thou, Father, art in me, and I in thee, that they also may be* ONE *in us: that the world may believe that thou hast sent me.— That they may be* ONE, *even as we are one; I in them, and thou in me, that they may be made* PERFECT IN ONE." John xvii. 20. 21. 22. 23.

Christian union was the object of this prayer of our great Highpriest and adorable Redeemer. Not only once,—not only twice,— but three times he repeated the petition, that those which shall believe on him through the word of his apostles, may be One ;—may be One in the Father and the Son ;—may be made perfect in One. Has this prayer been heard ?—Has it been answered and fulfilled ?—These are all-important questions, and oh, may God give us grace to answer them rightly and truly !

If we look one way & we must add, the w r o n g way; that is, if we look upon the world, even the so-called christian world, we hear, it is true, much talk about christian union, but alas! what do we see ?—Nothing but disunion, division and separation. The number of sects and denominations under the pretended name of Christ is—Legion, and hence we might be apt to conclude, that Christ's prayer was in vain ;—that his petition, thrice repeated, was n o t granted, n o t answered, n o t fulfilled. God forbid, that this conclusion should be true !—God forbid, that He, who taught us, "Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you ;" should have asked himself, and that repeatedly, for something, that was not given to him in answer to his prayer !—No, no ; it that were so, then indeed our confidence in prayer, our faith in Christ would be vain, and we would "be of all men most miserable." 1. Cor. xv. 19.

But let us look the *other* way, and believing as we do, the *right* and *only right* way ; let us look to the *word*, even to the *word* of *God*. Did ever Christ pray in vain ? No, no. Hear, what he says, John xi. 41. 42. "Father I thank thee that thou hast heard me: And I knew that thou hearest me *always*." And how did the Father hear him then ? Why, the brother of Mary and Martha, whom Jesus loved, but who had been dead four days, and whose body had already seen corruption, obeyed the voice of the Son of God, when he cried, "Lazarus, come forth !" Did the Father always hear him ? Let the blind, who received their sight, the deaf and dumb, that learned to hear and to speak, the lame who could walk, and the lepers who were cleansed, the multitudes that were healed of bodily diseases, and were fed not only outwardly, but inwardly too, in answer to his prayer,—I say let these answer the question. Says one, there is one exception on record, where Christ's prayer was not heard, and may be, this prayer now under consideration is another exception ? Oh my friend, think again, and read again the word of God, before you say so, and you will find that even his prayer in Gethsemane was heard and answered, not by removing the cup, which he was to drink, and at which all his humanity shuddered, but by sending him an angel from heaven to strengthen him, to do and to suffer all that was necessary for thy and my and all the world's salvation. And oh dear fellow-sufferers, when the bitter cup is also before you, learn to pray as Jesus did, "Not my will, but thine, be done !" and your prayer will be always heard, likewise.

From these testimonies then, we may safely conclude, that the prayer of our Jesus in the present instance, about the union into one, of his followers, was truly, fully and forever answered and granted, notwithstanding, there was coming an hour then, and has come often since, and will yet come, "that ye (my disci-

ples) shall be scattered every man to his own. John xvi. 32. For, let us remember, when by the Shepherd's being smitten the sheep of the flock were scattered abroad, by his glorious resurrection they were all re-united, and that from the day of Pentecost until now *Christian Union* was, and is, and will be even to the end of the world, *a living fact,—a living testimony*, convincing all that have eyes to see, that the prayer of our Lord was not in vain, but has been, and is, and will be fulfilled, if even the Caiaphas's and Pilates, and Herods of all the world, and all the powers of darkness and hell should combine to destroy it.

So far then from its being necessary now to ask, why there should be a Christian union, and how to proceed for its attainment, as a certain celebrated writer of our day with many others labors to fasten upon the public mind; —so far from being in any man's power or in the power of any combination of men, to bring about *Christian* union, among the multitude of sects now existing; —(every effort to this end, however well meant, has proved abortive, and added mostly one more to the number of sects thus far, though it must be admitted, that if the full revelation of Antichrist is yet future, an Antichristian union is not only possible, but probable;) so far, I say, from having to look for Christian union at some future day and time, if we truly and earnestly desire for partaking of the blessings of such union, the great question for us to ask of Christ, the fountain of every blessing, and of his word, is,—What is Christian union as a principle? and, Where will I find Christian Union as a fact, as it existed since the Saviour prayed for it, and still exists or else the powers of hell would have prevailed against his church. To these questions then let us direct our thoughts, calling upon the Lord for his guidance and aid.

The first question then is, *What is christian union as a principle*? And oh, that we may be willing to learn from our heavenly teacher the true answer to it.

Our Saviour tells us, "that they all may be one, *as thou, Father, art in me, and I in thee*;" and again, "even as we are one." And in another place, "I and my Father are one." John x. 30. Let us approach this divine mystery with fear and trembling, and neither believe nor teach anything but what is "written" by the finger of God. The mystery becomes still greater when we read, how in the baptism of Christ not only *Two*, but *Three* were revealed; the *Father*, whose voice was heard from heaven, saying, This is my beloved Son, in whom I am well pleased;"—the *Son*, who had just now begun "to fulfill all righteousness,"—and "*the Spirit of God* descending like a dove, and lighting upon him." Matt. iii. 15—17. When we again read, how the Saviour, after his resurrection, commanded his disciples to teach all nations baptizing them in the name of the *Father*, and of the *Son*, and of the *Holy Ghost*." Matt. xxviii. 19. When we further find, how the apostles afterwards so frequently put these THREE in the closest connection, saying, "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all;" 2. Cor. xiii. 14. and one apostle expressly declares, *These Three are One*." 1 John v. 7.

This we humbly believe, and without approaching too near this glorious manifestation of God, remembering, that "He is a consuming fire," we will only in deep reverence consider a few things, in which the Father and the Son, yea even these three are one, and in which we also must become one.

1. They are *one in knowledge*, and particularly in the knowledge of man. As it was said of the Son, that "he knew *all men*, and needed not that any should testify of man, for he *knew what was in man*," John ii. 24. 25. so we must believe, these three are one in this knowl-

edge. Tremble, sinner and reflect, that God knoweth thee, as he knoweth all men: that he knoweth thee not only, as men know thee, outwardly but what is *IN* thee. Yes my friend, God knows us all; he knows, that all have sinned, and come short of the glory of God: that there is none righteous, no, not one. Now in this knowledge of himself and of God the sinner must become one with God, agree with God *in* principle, ere he can expect to be united to God and Christ and his people in reality.

2. They are *one in affection and love.* God hates sin, but pities and loves the sinner. The whole Gospel, nay, all the Bible from the book of Genesis to the book of revelation is witness thereof. So the sinner then must become one with God, in hating his own sin first, and pitying himself first, and then continue to hate all sin, while he tries to love God and his people and pity more and more all his fellow-sinners.

3. They are *one in will.* Is it the Father's will, not that any should perish, but that all should come to the knowledge of the truth, so it is undoubtedly also the will of the Son. For this purpose he came into the world to do and even to suffer the will of him that sent him. For this purpose the Holy Spirit strives continually with man. But man must also become one with God in this will, or if he *will* not be saved, he must perish notwithstanding all the tender mercy of the Father, all the love of the Son, and all the gentle strivings of the Holy Spirit.

4. They are *one in word and action.* Their word is one word: it never contradicts itself. The Son says, "I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. John xii. 49. And the Father gave testimony to the same, when on the high mountain Christ was transfigured, and Moses and Elias appeared, talking with him, and the disciples heard a voice out of the cloud, which said, "This is my beloved Son, in whom I am well pleased: *hear ye him.*" Matth xvii. 5. And this word of truth, the Gospel of our salvation, is sealed with the testimony of the Holy Spirit, who caused it to be recorded, and preserved even to our time. And with regard to action we find, that Jesus says, "Verily, verily I say unto you, The Son can do nothing of himself, but what he seeth the Father do, for what things soever he doeth these also doeth the Son likewise." John v. 19. And that the Father was pleased with what Christ did and suffered for the redemption of mankind, he testified by the glorious resurrection of His Son, and by giving him all power in heaven and on earth, and the Spirit of God witnessed the same, and sealed it in the hearts of thousands on Pentecost, and ten thousands of thousands ever since. O let us consider, if the Father and the Son, and the Holy Spirit had been one in knowledge, one in love and affection, and one in will, all aiming to our salvation, but *not* one in their word, *not* one in their action, would our salvation have been accomplished, could we have believed their word, and trusted in their work? Let us then learn from this the necessity of being one in word and action ourselves with Christ in order to be one with him, as he is one with the Father.

But we must hasten on, and add one thing more, that is necessary to a Christian union in principle, and this is indeed the chief and crowning point of the same. We must say of Christ and his Father, that

5. They are *one in their nature.* They both partake of the same divine nature, just as any earthly father and son partake of the same human nature. Don't be startled, dear reader, when we say, that in order to be one with the Father and with the Son, or in other words, in order to obtain the principle, the living principle of Christian union, we must become "partakers of the divine

nature," 2. Pet. 1. 4. by being "born of God," by being " born of water and of the Spirit." John i. 13. iii. 5.

This then is the principle of Christian Union, to have a living, abiding desire to be one with Christ, as he is with the Father, and consequently to be one also with those who have been and are already united in Christ.

This desire is as natural, as the desire of the child to be one with the family, born of the same parents ;— as natural, as the desire of the loving husband, to be and remain united with the wife of his choice. And where this desire is wanting, there is something wrong as surely as there must be something wrong with the child, which when separated from his parents and brothers and sisters, feels indifferent about it, or with the husband who when apart from his wife, does not feel anxious to be reunited with her again.

To encourage and strengthen this desire for Christian Union, let us consider,

1. That it is the only *true* union. There can be no true union, unless it is based upon true principles, cemented by true affections, preserved by submitting the individual will under the will of the whole and this under the will of God, & promoted and extended by united action. Even the union between parents and children, between man and wife, brothers and sisters, &c. will only be so far a true union, as it is also a union in Christ.

2. It is a *light-possessing* and *light-spreading*, and consequently a visible union, in as much as our Saviour says, "Ye are the light of the world. A city that is set on an hill cannot be hid." Matth. v. 14. Is light desirable? Would it be desirable in a dark night? Would it be desirable, if darkness should come over the world as over Egyyt of old, even darkness which may be felt? Well let us remember, "that all the children of Israel had light in their dwellings." Exod. x.

3. It is a *living* and *life-giving* union. Recollect, it is a union in and with Christ, the fountain of life, of whom it was said, "In him was *life* ; and the life was the light of men ;"—and Jesus himself says, "I am the way, and the truth and the life." Now as according to the law of nature and nature's God natural life is propagated by the union of parents, so is spiritual life by this union. "This is a great mystery : but I speak concerning Christ and the church." Eph. v. 32.

4. It is a *holy* union. "Ye shall be holy for I am holy, saith the Lord." "Without holiness no man shall see the Lord," saith an apostle of the Lord. And again, "What fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God, with idols? For ye are the temple of the living God ; as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing ; and I will receive you, and will be a Father unto you, and ye shall be my sons and my daughters, saith the Lord God Almighty." 2 Cor. vi. 14.–18.

5. It is a *growing*, *progressive and fruit-bearing* union.

It is *growing*. Every living plant will grow, and our Saviour says, "I am the vine and ye are the branches." While the branches abide on the living vine, we need not fear of their growing too little ; we have more reason to fear of their growing too fast. They need almost constant trimming and cutting to prevent that.

It is *progressive*, and not stationary. It began in the East, in Asia, in the land of Judea, and flourished there gloriously for a while, but the branches there have long ago become withered and

barren.—It proceeded westward to Europe, and though its growth was checked greatly by the apostacy, the little flock, the little branch was still preserved here and there, until last it was removed to America, where it was destined to flourish and spread under the protection of religious liberty in an amazing manner.— But there is and should be not only an outward growth and progress, but also an inward one, growing in grace and wisdom and every Christian virtue.

It is *fruit-bearing*. The tree is known by its fruit, and it is for the want of fruit many a branch of the Gospel tree has been cut off. The living branches bear twelve manner of fruits, and yield their fruit every month, but we will name only one, the one named in our text, namely when our Saviour says, the purpose, object and fruit of this union should be,

"*That the world may believe, that thou hast sent me.*"

The salvation of the world then depends upon the oneness of Christians.

Could there be a greater inducement expressed for striving after and maintaining Christian union, as this? Could there be a stronger warning, not to give way to disunion, partyism or sectarianism of whatever name or description?—Would not the world long ago have learned to believe in Christ, if it had not been for the manifold divisions among so called Christian professors?—Still the prayer and promise of our Lord is daily fulfilling, the tree of Christian union if not extending its branches yet over the whole world, still spreads them farther and farther, and, what is more bears its fruit, in as much as here and there, if not by hundreds, or by thousands, at least one by one they come out from among the world, believe in Jesus, and are added to the church in the same manner as on Pentecost 1800 years ago.

But we must hasten, yet to mention one or two things more as motives of Christian Union, and say,

6. It is a *blessed union*. When David calls the man blessed, "that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful, but whose delight is in the law of the Lord, &c." Ps. 1. When again those are called blessed, "that keep the testimonies of the Lord, and that seek him with the whole heart;"-Ps. cxix. then who can doubt, that those are blessed, who walk in the counsel of the godly, who stand in the way of holiness, or sit in the seat of the faithful, whose delight is in the Gospel of our Lord, and who are united to him with their whole heart; united to Him, the Father of light, as children:—to Christ, the fount of every blessing as brothers and sisters;—united in the unity of the spirit, as members, as living members, of the same living body, where each member has the glorious privilege of sharing and partaking of the blessings of the whole:—who can doubt that those are blessed, who are called blessed, even, "when men shall revile them, and persecute them and shall say all manner of evil against them *falsely* for my (Jesu's) sake?"—Yes, indeed it is a blessed union.

But will this blessed union be lasting? Will it be perfect?—Yes my friend, and this is the last and the best we have to say of it.

7. It is a *perfect* and *everlasting* union. Our Saviour says in our text, "that they may be made perfect in one." Here the union commences, and there is nothing, either in the kingdom of nature, or in the kingdom of grace, perfect at once. Dost thou see imperfections in those, that strive after Christian union?—Dost thou see imperfections even in that union itself?—Do not despise-them; do not pass by-it. But only examine, whether the plants are of the right kind; whether the *union* is a true union, as we have tried to define it

above, and then act wisely!—Remember that we have some natural plants, which will not grow to perfection in our cold clime; they must be transferred into a milder clime in order to live and bear fruit, and thus become perfect. We even remove them, when winter comes, to our houses. So every plant, which our heavenly Father planted, must be transferred to a milder, heavenly clime, even to the Father's house, in order to get perfect. Yes, there my friends *there* this union will be made perfect:—there the prayer of our Lord will be fulfilled for ever.

For ever;—because this union *is everlasting* too. The Lord says by the mouth of the prophet, "I will betroth thee unto me *for ever*." Christ says himself in the prayer, from which our text is taken, "This is life *eternal*, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." And again, "Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory," Will Christ live forever? Is God eternal? So will those be, who in the words of our text are made perfect in one, "as thou Father, art in me, and I in Thee, that they may be one in *US*. This is *everlasting Union*.

No more for the present.

CORRESPONDENCE.

☞We feel it our duty to apologize to our dear readers for the late appearance of this number. We have fallen much behind hand in our work by our absence from home for some 5 weeks on our journey to and from the yearly meeting, and it will take us yet some time before we can come up to regularity, the more so, as the busy season of haymaking and harvesting will require 1 and occasionally 2 hands and sometimes all hands from the printing-office into the field or meadow. We trust our readers will bear with us, more particularly our new subscribers.

With regard to the *German Visiter*, our german friends will have to exercise patience, as we cannot issue the second No. until we are up with the English Visiter, so that each No. may appear in due time. Subscribers for the German came in but slowly, and if not sent faster, hereafter, it may take a long time yet, ere 300 subscribers will be obtained.

„Soll denn das Deutsche gar untergehen bei uns, in unserer Gemeinschaft?

As a further inducement for supporting the German Visiter we will say, that those who take both the English and German Visiter together, shall have a volume of twelve No's. of each language for $1, 50. paid in advance, and that the price of both shall be reduced as soon as possible.

LIST OF LETTERS,
Received since April 14.

No. 250. From Miami co. O. with 2 subscriptions. Ogle co. Ill. 2 do. Kosciusko co. Ind. Adams co. Pa. Seneca, O. Knox, O. Columbiana co. O. Logan co. O. 1. Highland, O. 11. Europe. Kosciusko, Ind. Preble. O. 1. Elkhart, Ind. Rockingham, Va. 5. Fairfield, O. Stark co. O. Clarion co. Pa. Sullivan, E. Tenn. Preble co, O. Mt Carroll, Ill. Augusta, Va. Wayne, O. Rockingham, Va. Schuylkill, Pa. 1. Bedford, Pa. 1. Montgom. Pa. 2 (not paid). Cambria co. Pa. 1. Rockingham Va. Wabash co, Inda. Summit, O. Blair, Pa. 2 subscribers. Sullivan, E. Tenn. Fulton, Ill. 1. Augusta co. Va. Greene co. O. Lebanon co. Pa. Lancaster, Pa. (Min. sent.) Fayette co. Pa. 6. ditto. Bedford co. Pa. Washington co. E Tenn. 1. Rushville, O, 8 (not paid.) Summit co. O. Rockingham. Va. Ashland, O. 1 (not paid,) Chicago, Ill. 1. Washington co. Pa. Carroll co. Inda. 1. (not paid.) Lancaster, Pa. (Min. sent.) Armstrong, Pa. (15 Hymnbooks were sent, and the balance put to your credit.) Huntingdon, Pa. 17. (Well done.) Rockingham, Va. 21. (still better.) Cambria co, Pa. 11. Clinton co. Mo. 2. (The books were sent. Let us know, whether they arrived safe.) Logan co. O. Henry co. Ind. 5. Montgomery co. O. Bedford co. Pa. 1. Fayette co. Pa. 6. Rockingham Va. 1. Kosciusko, Inda.

Frederic, Md. Bedford, Pa. Franklin, Pa. (Min. were sent,) Somerset, Pa. 6 subscr. for German Visiter.) Frederic co. Md. Mt. Carroll, Ill. 5. Southbend, Ind. Hampshire co. Va. Wayne co. O. 1. Beechmire, Ind. Ashland, O. 5. Montgomery, O. 1. Howard co. Ind. 1. Cumberland co. Pa. Ashland, O. Frederic, Md. Elkhart, Indiana. Blair co. Pa. Washington, Md. Lebanon co. Pa. Fayette co. Pa. 3. Clarion co. Pa. Fayette, Pa.

APPOINTMENT.

We are requested to say that there will be a lovefeast held under the will of God at Br. William Miehl's place in Venango co. Penn. on the eleventh of September next and that ministering brethren from adjoining churches, especially from Eastern-Ohio are cordially invited to attend.

[In as much as we had been advised not to admit any thing at all of a controversial character into this present volume, and on the other hand being particularly requested, to give the following letter an insertion, and having been rebuked for not doing so sooner, our readers will see, that we are sometimes in a very narrow place. Could we bring both parties together, and let each hear what the other has to say, the questions involved might be decided to the satisfaction of all concerned. But this is impossible Hence the editor is compelled to decide the matter himself, as well as he can, paying due respect to every advice given, and request made.

As to the foregoing advice we shall try to avoid controversial matter as much as we can, (what servant of the Lord can avoid it altogether, since the Lord himself sometimes had a controversy, both before and since the time of the Gospel?) and with regard to such articles as the following we hope our dear Western Brethren, of whom we always like to hear, will leave it to our discretion for the future, what to publish or what not, since we have already heard from different quarters, that enough had been said on those topics.

Illinois, April 1852.

Beloved brother.

As I feel impressed with a mind to perform a duty that I believe I owe to my God and all my beloved brethren, who may see what I have to offer for their consideration, on the points in dispute between the Eastern and Western brethren, in regard to *feet-washing* and the Lords *supper*. But I feel almost ready to shrink from so weighty a task. Knowing my inability, and believing that there are others more capable than myself. But finding a great backwardness in them of being always ready to give an answer to every man, that asketh you a reason of the hope that is in you; which was the cause of my commencing the correspondence that has been published in the "Gospel Visiter." I was aware at the time, of my inability to do a great work.

[Dear brother.

Out of love and under a sense of duty, and also to avoid unnecessary repetitions, I will try to answer your letter here at once. I agree fully with you thus far. and must say likewise, that when I undertook the correspondence with you, I expected no great work to be done either by you or me, and believed, that if a *good* work should be brought about. it must be done by Him, who is the author and finisher of our faith.]

But *believing the word of God allsufficient to do all things* necessary for the benefit of us poor mortals, to guide us in all ways of truth, and to settle all disputed points, when we take it for the standard.

[The words in the foregoing sentence, which we put in *italics*, taken by themselves, might be easily misunderstood, as it is not quite plain, whether you mean by the word of God, Him, who was in the beginning the *Word*, and the Word was with God, and the Word was *God*; or whether you mean by it the written testimony of the word of God. If you meant the former, I agree with you perfectly; but if you meant the latter, as I am led to think by what follows, I would have preferred, to read, "believing the word of God sufficient to *teach*, (instead of to do) all things necessary &c. For if the written word of God was all-sufficient to *do* all things, it might be said there would have been no need of the Word, which was God to be made flesh, and to dwell among us, and as the Lamb of God by his death to take away the sin of the world, nor would it be necessary for us to do any-

thing, which, I believe, is far from being your idea. Much as I agree with you in considering the written word and testimony as the infallible test of all truth, and unerring guide into all righteousness, and prize it high above every earthly treasure, I could not pass by *without showing that we are not those idolaters of the Bible, who make it their God, their Saviour & their All, as we have been accused sometimes.*]

As such I sent the words of the Gospel as it is written, and the example of Christ to guide us as an evidence in justification of our practice.

And from the Gospel Visiter, I find that our beloved brethren have received and acknowledged, the testimony with a yea and Amen.

But by all the arguments used by our brethren, in the Gospel Visiter, they either directly or indirectly argue that we cannot follow the example.

And one beloved old brother denies having an example, taking all the scriptures into consideration.

Finding this to be the case, we concluded we would write no more, but make preparations to meet the brethren in council, where we would have a better opportunity of conversing with our beloved brethren on those disputed points.

But on seeing an article in the Jan. No. page 153. from a brother who undertakes to reconcile the practice of the Eastern brethren in feet-washing and the Lord's supper, with the law and the testimony, my mind has changed, and I feel it to be my duty, being constrained by love to send my views on the brother's argument. He states,

"And it seems to be an established rule in controversies, of any kind for the advocates of new ideas or changes of order in the observance of any Gospel precept, to show by infallible evidence, from the sacred records, that the order as observed in past ages, is not in accordance with Christ's precept or example." He also states, "he has seen nothing as yet in the correspondence to satisfy his mind, that the order of the brethren as practiced hitherto, is not in accordance with the precept or example. Let the precept speak for itself. The example most certainly is not followed.

[We would have a good deal to say in answer to the foregoing. and in defence of our brethren. The last expression "The example most certainly is not followed," (meaning by us,)would have deserved particular notice, but we forbear for the present, in hope, that we may yet be excused from inserting and answering the whole of this letter, and that we may be enabled in another manner to remove still more the difficulties in the way of our dear Western Brethren.]

* * *

Some say, the way to eternal life is, first of all, to take Christ for our example treading his steps. And the reason, if it be true, is weighty; for he hath tread every step before us, which he hath told us leads to eternal life.

"Every step." Therefore he went to heaven by way of repentance for his sins! for this is one of our steps thither.

"Every step." Then he must go there by faith in his own blood! for this is another of our steps thither.

"Every step." Then he must go there by virtue of his own intercession at the right hand of God before he came thither; for this is one of our steps thither.

"Every step." Then he must come to God and ask mercy for sin which he had committed; for this is also one of our steps thither.

But again, we will consider it the other way.

"Every step." Then we cannot come to heaven before we first be made accursed of God; for so was he before he came thither.

"Every step." Then we must first make our body and soul an offering for the sins of others; for so he did.

"Every step." Then we must go to heaven for the sake of our own righteousness: for that was one of his steps thither.

PLAIN DEALER.

Communicated.

BE KIND TO ALL.

Could mankind but realize, how much they can increase their own felicity, and how much real happiness every one can strew, in the pathway of life to all with whom they may chance to meet, by exercising true charity, there would be no necessity of urging any one to be kind. Yet it is to be feared that not only mankind in general but even a large proportion of professed christians in this respect often forget the example of their Saviour, who was ever kind, even to his most bitter enemies. And what could we not accomplish in striving to cultivate in our hearts those feelings which prompted him even upon the cross to say, "Father, forgive them, for they know not what they do!"

Has a son become disobedient and forgotten the precepts taught him in childhood by maternal lips, let those precepts be kindly repeated, and if necessary let him be chastened in love. Has a brother become reckless and wayward, let a sister's kindness lead him to respect her, if not himself, & induce him to turn his feet into the path of the just, which alone leadeth to true happiness. Has a sister once loved and respected by all around, wandered from the path of rectitude, let a kind brother buoy up as it were her drooping spirits, and save her from an untimely grave. Who of us have not witnessed the expressions of joy which flit across the sad countenance of a child because of a kind look given, or a kind word spoken? Does not our experience plainly testify, that we are most easily influenced to well doing by expressions of kindness! What heart is so hard, that it cannot be softened and directed into the path of virtue and piety by the exercise of kindness and affection? And what countenance is so dejected by grief that it will not brighten with joy in the presence of him, whose kindness is manifested, not only by his ways and actions, but also shines out through the very windows of the soul, and sheds a halo of delight upon all around?

Let us therefore carefully consider, how many of our fellow-mortals might have been saved from the drunkard's grave, or from the felon's doom,—had some kind heart been near to assist them in the hour of trial, and let us see to it, that no one is worse than lost to society, and his precious soul lost to himself, because we were unkind. But rather let us ever remember, that "Charity suffereth long, and is kind; and that, if we have not charity, we are nothing."

ON COVETOUSNESS.

Communicated.

Covetousness is a sin confined to no peculiar age: for if it be allowed, that it is frequently the ruling sin of old age, yet it is also often a sin of youth: it is confined to persons in no station; the poor and the rich are frequently alike covetous; nor is it, like drunkenness and lewdness found almost entirely among those who are destitute of the profession of religion, but it has been the curse and ruin of many that have named the name of the Lord Jesus Christ.

It is an insidious sin. The covetous man scarcely ever has any suspicion of his real character. He that robs, knows that he is a robber; he that plunges into drunkenness, when reason returns knows that he has been intoxicated; but he that indulges covetousness, generally has no suspicion of his guilt and danger, but lives and dies and perishes in his delusion.

It leads also to other most atrocious crimes. Balaam's covetousness made him desire to curse Israel, whom God blessed. Ahab's covetousness of Naboth's *vineyard* caused Naboth's *murder* and Ahab's destruction. Juda's covetousness led him to betray the Lord of life, and thus to sell his gracious master, and damn his own soul for thirty pieces of silver.

The single murders which robbers have committed, the wholesale murders

which war has perpetrated, have been frequently the effect of covetousness, fatal to individuals and nations.

It is not less deadly to churches and families. A covetous minister of the Gospel is one of the worst of all, good withers before him, as life and verdure before a pestilential blast. Demons might walk beside him, and exult in viewing opening schemes of usefulness neglected, and opportunities of doing immortal good slighted, through the freezing influence of covetousness.

The peculiar vileness of covetousness is further seen in its being a sin of the heart, and as such diametrically opposed to all good. It is not a transient crime, into which the person falls, through strong temptations. But it is a disposition of the heart, by which, in effect we prefer the creature to the creator. As such it is worse than the grossest crime; worse than profaneness, worse than perjury, worse than even, adultery.

The scriptures record mournful instances of men of piety that through strong temptations, fell into these dreadful sins. But the scriptures mention no instance of a child of God that was a covetous man. The covetous man belongs to the family of Balaam and of Judas.

Be not deceived; nor thieves nor covetous shall inherit the kingdom of God. Awful and decisive declaration! Let not the covetous indulge so false a hope as the hope of reaching heaven.

(To be continued if required.)

[Send on, dear brother, what remains on this subject. If it is as good as the foregoing, it shall certainly find a place. We need, all of us, all that can be said, to make us watchful against a sin, which so easily may beset us, which is often bidden to us under the name of frugality, economy, of being saving &c. and which is called, according to our german version of the word of God, *the root of all evil*.]

From the PACIFIC OCEAN.

[The following letter, which was communicated to us by respected parents, both members of the church in Maryland, afflicted over the death of a dearly beloved son, we insert chiefly as a solemn warning for all, who may have a desire to go to California for gold, but who may like the subject of this letter, find instead thereof—their grave. That this warning is necessary for the readers of the Visiter, we have found on our late journey, as even brothers children, here and there, are intending to go, or have gone already, being enticed by the favorable reports of those few, that come back, while they never think of the many who perished by the way or who though living in the land of gold, are wasting away with harder labor, than they ever had to do, and would be glad to come back, and stay at home, if they had the means. Pause and think, dear young reader, what makes you think of going to California! Is it covetousness, the desire for gold? Read over the foregoing piece on that sin, and then read this letter of a young man, like you, who had to report the death of his brother, young like him, instead the making of his fortune in this deceitful world.]

Pacific ocean, off Accapulco,
Coast of Mexico, Steamship
Panama, January 7th, 185–.

My dearest Father and Mother!

One short week ago I wrote you from Panama, and reported "all well and in good spirits." Oh! what sad changes has a single week produced,—then in health, with bright and happy prospects, of a reunion of us all at some future day, but the *angel of death* has been amongst us, and we stand stunned and withered by one of God's most afflicting dispensations.—Oh father, Albert, dear Albert is in the spirit world, and his soul is enjoying the pleasures of Paradise.

This to you all will be most startling and dreadful intelligence, and did I not

know that my parents are CHRISTIANS and that the death-bed of their dear son afforded every evidence, that he too was a christian, I should feel most wretched indeed. But bear up father, mother, sisters and brother, Albert is gone home to God. Our loss is truly his gain, we mourn not without hope, for we know that our Redeemer lives, and that we shall meet him in a happier world if we live a christian life.

But I will give you the details, as far as I can at present, but will do so more fully from Mazatlan or San Francisco. As soon as we got on board last Sunday the 30th ultimo, Albert was prostrated with the fever which was succeeded by Diarrhœa and Dysentary, and although he was much prostrated and reduced, still we entertained no serious alarm until yesterday morning, when as soon as I came into his state-room, I found that a most alarming change had taken place, and that he was sinking very rapidly.

I immediately told H. Cecil & Jesse W. to speak to him about his condition, and subsequently I had repeated conversations with him myself. -- He was entirely conscious,—perfectly resigned;—he said, that he was "happy, that he had attached himself to the church," -- (according to a note of his parent he had become a member in his 19th year,)that "he had been trying to live right, and—that he put his trust in Christ, and had confidence in God, that though this was a pleasant world to live in, still "the Lord's will and not mine be done."

I told him, that I would have his remains taken home. He said, he wished it;—he wanted to be buried at Pleasant Hill, where his parents and relatives could visit his grave. I promised that it should be done. (Pause, dear young reader, and reflect on this, that this youth would not even be buried so far away from home. Oh! this speaketh volumes to him, who being surrounded by kind, affectionate parents and friends, wishes to go far, far away, to seek for gold, and find perhaps, as in the present case, nothing but an early grave. And again, how much better is even that, in comparison to one falling into wicked company and evil practices, who gains at last nothing but a broken-down constitution, a perverse spirit and a hard, unbelieving heart!)

At about ten o'clock he thought, he was going to die very suddenly, and called us to his bedside, and partly raising up his body he extended his hands and said, "Goodbye, Jacob! Goodbye, W. Henry! Goodbye, Cecil! Goodbye, J.! He also shook hands with Doctors E.—T.—and H.— Capt. B.— and others and said, "O I wish that I could see T.—and S.—" and as though at the moment the love and desire of home, rushed upon him with too much force he cried, "Why aint Cathrine here!" -- He said, "Tell Titus to live better, and be a good boy. "W'm Henry, you must try and do a little better; you don't live exactly right." To Dr. H. he said, 'Doctor, I heard you swear; you must not do so any more.' To B., who had somewhat reluctantly relinquished his part of my stateroom to him—he said, B., I don't think you have acted right the last week. B. replied, Albert, I had no idea that you were so ill: if I have done anything wrong you must forgive me. Albert extended his hands and said, 'I do indeed, I love you as much as ever I did;" and thus to each and every one he had something to say, —some advice, some word of exhortation.—

He commenced soon after singing, "Alas and did my Saviour bleed," &c. He sang two lines when the Doctor stopped him; —afterwards he commenced again, and as there was then no further hope, they permitted him to go on, and he sang the entire verses in a full strong voice.—

Altogether, dear Parents, it was a most extraordinary death bed, to be looked for in an old Christian warrior but scarcely in him. He spoke of his attachment to the church, and although we were conversing with him for at

least 6 hours, still he never shed a tear but once, that I am aware of, and that was while speaking with me about our mother and father.

Since we left home, I have seen much more into his character than I ever did before. Although very sick on the Empire City and suffering much since, still the slightest murmur never escaped him, and never expressing the slightest regret, and even when he knew that he must die, and that away from home, still he said, the Lord's will, not mine, be done.

He frequently repeated to those who came in to see him, "what shall it profit a man if he gains the whole world, and lose his own soul." Dear parents, although I am most sceptical about most professors, still the evidences here are so strong, so decided, that I truly and firmly believe that Albert is happy and is now in the bosom of his heavenly Father. Though we must weep bitter tears of this sudden and untimely loss, still the ways of God though mysterious are just in all things, and we should bow beneath his chastening rod and trust in him.

For myself I trust that this severe dispensation of God, shall not pass without its due effect upon me in the words of poor dear Albert, "I will try and do a little better." We have met with so much sympathy, so much kindness, so much attention and consideration, that I thank God that it was in the power of ourselves and friends to do so much towards rendering his last moments pleasant and easy.

Immediately after his death, his body was prepared by injections of chloryde of lime &c. into the arteries and stomach, and then placed in a cask of spirits. If a zinc coffin can be obtained at Accapulco, where we stop today, or Mazatlan, I will have him placed in it and then taken to San Francisco. If not I will take him up as he is in the spirits, and if possible send his remains back per Mr. Collins in the February Steamer, and you would then receive them by the 15 of March. When his remainsare sent in I will write more fully about his funeral obsequies &c. Albert being the eldest son single, to him you doubtless looked for support, feeling that upon him in your old age you could call with stronger claims. But to me now dear parents look, and I trust that I will even stand in his stead, shall acknowledge the claims of none upon me before yours. I strive to be a double son, God grant that I may have the power and happiness of contributing much to your happiness and support, and that my death may be like Albert's. Good bye. God bless us all.

Your son
W. H. V. C.

Communicated.

Also I say unto you, Whosoever shall confess me before men, him shall the son of man also confess before the angels of God. But he that denieth me before men, shall be denied before the angels of God." Luke xii. 8. 9.

This is a subject that should be well weighed & pondered by every professor inasmuch as it was spoken by our Lord & master Jesus Christ. Yes, we, that profess Christianity, should also meditate seriously upon it, and search our hearts to ascertain whether we are possessors also, for a mere empty profession is nothing but a cloak of hypocrisy which will tend to sink us into everlasting destruction from the presence of the Lord and the glory of his power: for cold hearted professors are stumbling-blocks in the paths of many, but let me tell you Nonprofessor, that if I a professor of christianity, am no better than I was before I named the name of Christ, it is not in accordance to rationality, that you should settle down at ease & be willing to be lost, because I do not do my duty. It will not do for you to say in the day of final retribution that you were as

good as such and such persons, that were members of the church of Christ, for remember, if they are lost, you will also be lost: your soul is no less valuable, because another abuses his privileges, and if you know what the duty of a professed christian is, you are not justifiable in the sight of God in remaining in the condition, that you now are. For the apostle James says, "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." I therefore beseech you to procrastinate your return to God no longer, for fear you sin away the day of grace and grieve the holy Spirit away, that he will cease striving with you, you will then be given up to hardness of heart and reprobacy of mind and if you die in this condition, your case will be awful indeed. I appeal more especially to the young and say with the poet,

"Religion should our thoughts engage
Amidst our youthful bloom,
'Twill fit us for declining age,
Or for the awful tomb."

Remember, fellow youth, that life is short, and we are hastening to eternity as fast as the unlocked wheels of time can roll us on. You may think because you are yet in the spring-time of life, and rosy health blooms on your cheek, that you may with safety promise yourself many years of worldly pleasure, but say that you do not intend to remain in the condition, that you now are in, until you die, but expect to repent of your sins, and become a christian before death overtakes you; but think, it is time enough yet. O beware nor trifle time away! Remember that death is abroad in the land calling the aged, the middle-aged and the young to try the realities of a never-ending eternity, prepared or unprepared. There is no age nor station of life exempt from death. Many as young as you with as fair a prospect of long life now moulder in the dust from whence they were taken, but their immortal spirits are in another world; and perhaps the grim monster death, is about to seize you, and lay you low beneath the clods of the valley, and if unprepared you will have to "Ascend to heaven not there to dwell, But hear your doom and sink to hell!

For the scripture says, the soul that sinneth it shall die not only a temporal but also a spiritual death. Pause and think dear unconverted friend, that it is a fearful thing, to fall into the hands of the living God. O! the lashings of a guilty conscience in a world of woe, you will then think of the many calls you have had but you rejected them, of the many sermons you have heard preached but you have turned a deaf ear to every friendly admonition, and kind advice. and now, alas! alas! you are where mercy and hope are entire strangers, for there is no repentance in the grave, whither you are fast hastening, no sabbaths, no sermons, or exhortations there, no kind parent or friend there to administer any comfort or consolation in that dreary abode of misery, but darkness, death and long despair reign in eternal silence there.

Dear unconverted young friend! I beseech you to take timely warning, and flee from the wrath to come before it is forever & eternally too late. Now is the accepted time; behold, now is the day of salvation. O delay not; for procrastination is the thief of time. We have no lease of our lives; we know not the day nor the hour, that we will be called upon to change worlds, and if we are found in an unprepared condition how awful will be that change, but if we as faithful servants are found watching, we can enter into the joy of our Lord.

If you knew, that you would live to the age of threescore years, would it not be wise in you, to give your best days to your best friend? Let me advise you to obey that friendly admonition, "Remember now thy Creator in the days of thy youth, before the evil day cometh and the end draweth nigh when thou

shalt say I have no pleasure in them.' We are admonished to give our hearts to God, while we are young, for the longer we live in sin the harder our hearts will become, and the more difficult will it be for us to repent of our sins, (I know this to be the truth by experience and observation,) and come to a knowledge of the truth. Meditate then upon the goodness of God which leadeth to repentance and that immediately; for you have no assurance, that you ever will repent unless you are willing to renounce your sins now.

"Seek ye first the kingdom of God and his righteousness, and all other necessary things shall be added unto you."

"Youth like the spring will soon be gone
By fleeting time or conq'ring death;
Your morning sun may set at noon,
So transient is our mortal breath.
But O! the soul where vengeance reigns,
It sinks with groans and ceaseless cries,
It rolls amidst the burning flames,
In dreadful woe and agonies,
There swallowed up in darkest night,
Where devils howl and thunders roar,
To rage in keen despair and guilt,
When thousand, thousand years are o'er."

L. . . T. . .

* * *

Communicated.

This glorious vision which John did behold,
Is worth more to me, than all silver and gold;
Since therein alone, the rich treasure is found.
Yea in it, and through it, free grace doth abound.

"*And there appeared a great wonder in heaven, a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. And she being with child, cried travailing in birth, and pained to be delivered.*" *Rev. xii.* 1. 2.

In my former communication, under the head of "My kingdom is not of this world." I briefly touched upon this. Permit me now to make a few more remarks, and by it show more explicitly, that the Gospel and it alone, accompanied by the Holy Spirit, is the only standard of faith and practice, acknowledged by the true church, and that she disavows every thing else. Knowing, and being assured, that the Gospel-sun alone is efficacious to remove every moral evil, and to keep her united under Christ her head, separate from the world, from the doctrines and commandments of men, yea from every human institution let it appear ever so fair or good in itself, she still esteems the light of heaven as far superior to any other light, as the light of the sun in the firmament, is superior to the light of the moon, or stars, and with it combined all the gas-lights and fire-lights in the world, although those lights, she views, are necessary in the night, to prevent some of the moral evils so prevalent in this our day.

She is still assured, that if she can get the children of men out of that night of darkness, wherein those inferior lights are necessary, the superior light by which they become illuminated, the Gospel-sun will supercede and eclipse all others, and at once separate them from every human institution. Since it (the Gospel) is the only powerful engine to break down their gates of brass, and bars of iron, by which they had been fettered, and bound, and that it is the only infallible remedy for all moral evil, since it at once strikes at the root by commencing in the heart, and uprooting every obnoxious plant, which the heavenly Father has not planted: and after thus cleansing, uprooting and breaking up the fallow-ground, the heavenly seeds are planted, from which sprout forth and grow, all Christian virtues, such as love, joy, longsuffering, gentleness, goodness, faith, meekness, temperance, against which there is no law," they have got above the law, out of its reach.—They have praise of

the same. She has "the moon under her feet."

Having premised this much, let me now make some remarks upon such parts of the above text, that I have not touched upon as yet. By what has been said in the former article, as well as above, you have my views in regard to the woman, the sun, and the moon. — Next comes 'the crown of twelve stars', which (to be brief) I believe, has reference to the twelve apostles of the Lamb, which are her crown and her glory.

Now, what follows, seems to be mysterious to some of my brethren, with whom I have conversed. "And she being with child, cried, travailing in birth and pained to be delivered." Since the man-child, which was born of her is Christ, who is "to rule all nations with a rod of iron," and since the Gospel in its divine glory, was not fully revealed, till after the appearance of the Lord Jesus, I have stated before, that by this woman was represented, unto John the state of the church in his day, or under the Gospel-dispensation although it was the same woman or church, which had existed from the foundation of the world; of which Adam, Enoch, Noah, Abraham and all the patriarchs and prophets were members, yea all God-fearing men and women, who stood aloof, and kept themselves pure and separate from the children of disobedience, who always walked in the light of the Lord, the light of heaven.

The state of pregnancy, and pain, is to be understood in the past tense. The church from the beginning, was impregnated by the word of God, or the promises of a redeemer, and looked forward, and longed for the time for the fulfilment of this glorious promise,— the coming of the deliverer; who should "turn away ungodliness from Jacob." To this the Saviour has reference, when he says, "For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear and have not heard them." Luke x. 24. Yea they searched diligently, what time or manner of time the spirit of Christ in them did signify his coming: they waited and longed for the consolation of Israel.

Behold and rejoice! In God's appointed time, the woman is delivered, the promise is fulfilled, and the news is spread. The church is glad. Simeon he sings, with joy,—all the saints of the Most High rejoice and rejoice greatly.

Not only did holy men and women rejoice, but the heavens itself rejoice.— The angels around the throne tune their harps to eternal anthems of praise to God and the Lamb forever, on wings of love they fly, to convey the glorious message to the sons of men, and to stand as guards around the infant king, since they were well aware, that the great red Dragon stood by the woman, to devour the child as soon as it was born, and that he would stir up Herod, one of his heads, to slay the infant.

But mighty God frustrated,
Herod on every hand,
And thus his Son protected,
Throughout in every land,
Until the time arrived,
By the divine decree,
That he should make atonement,
Sinner, for you and me.

And when he had clothed the church with the sun, had "proclaimed liberty to the captives," and life and salvation to the sons of men, yea when he had opened the sealed Book,—which he alone was able and worthy to do; had revealed its contents that which had been kept secret in former ages in the mind of the Deity, was now made known to the children of men. They could now sit down in heavenly places in Christ Jesus; "rejoicing in the hope of the glory of God." He then gave himself up for a sin-offering, suffered and died, and "made his grave with the wicked and with the rich in his death," and thus sealed his testament or will with his own blood, wherein he bequeathed a

legacy, or an inheritance, inconceivable and inexpressible, which is reserved in heaven for all the children of the promise, the children of the free woman. (see Gal. iv.) After which He arose triumphantly from the dead, and was caught up to God and to his throne.

Next John was favored with a view of the downfall of the great dragon, yea he saw, that Christ by the blood of the cross had overcome him, and cast him and all his adherents out of heaven, and he heard a voice in heaven, saying, "Now is come salvation and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down." Alas what a pity that so much of this evil spirit manifests itself, at times and places among the children of God. Dear reader if you find within you a spirit of accusation or evil-speaking against your brother, cast it out, if it even "requires much fasting and prayer," for remember what has once been cast out of heaven, can never more enter there. This is one of the cruel spirits that Christ overcame and cast out of heaven, and you must overcome it too, before ever you can sit with Christ on his throne.

We are told that the woman fled into the wilderness. It was in the wilderness that Christ was tempted of satan. It is in the wilderness that the children of God are tempted and tried; and it is only there, where they can successfully encounter the enemy, and overcome him, for no sooner than men come out of it and begin to mind the things of this world they are sure to be defeated. It is in the wilderness that manna, the bread of heaven, is found, where God nourishes and feeds his people. It is there that the waters of life do flow from Christ the spiritual rock. It is there you can daily approach and speak to the Rock, and "receive living water." The wilderness then is the only safe place for the church, since there she is under the special care, and protection of God, and ever has been, even in the time of sore persecution.

When the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood, she was sustained until the earth helped the woman, and "opened her mouth and swallowed up the flood," yea until the powers of the earth arose, and combined together and stopped the persecution, at which "the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus." Yes this war he is still waging, of which we spoke of in our former article, and this kind of a war is the more to be dreaded, since it is carried on in disguise, and under the garb of religion, since the enemy has transformed himself into an angel of light, and tries to entice the children of God, to come out of their place of safety and unite with the world, telling them, "You need not be so particular;" Why should you appear odd before the world in your manners and dress?—Why should your language be different from the world? Why should you deny yourself of the things so pleasing to nature?

By these means he may succeed in getting some off their guard, and get them to fall in love with the world, and thus stretch out their hand with Eve and partake of the forbidden fruit, and finally fall. "For when lust has conceived, it brings forth sin, and sin, when it is finished, brings forth death." May the Lord in mercy protect his people by his mighty power, is the prayer of yours, in the bond of christian love and fellowship.

Theoklitus.

Communicated.

READ THE SCRIPTURE AT YOUR FAMILY-ALTARS.

The above has so often and with such force come to my mind from the fact, that the astonishing recollections my

companion has of the scripture is owing (as she says) to the fact that her father made it a point to read much every evening, while they were engaged in spinning, sewing or knitting. Should not every family in the Brotherhood do so? Certainly, we ought; for the promise is not to every one that saith, Lord, Lord! but to him that doeth the will of the Father in heaven: and how can we best know his will, but by reading the scripture, and hearing it preached in its purity.

By having a knowledge of the holy scripture it enables us, to give a meek and good answer to him that asks a reason of our hope. Solomon says; A word fitly spoken is like 'apples of gold, set in pictures of silver."

I recollect listening to a controversy some years ago, while crossing the Alleghenny Mountains in a hot summer's night, brought about by a young P.....ian clergyman, giving vent to his feelings against the R.—C.— He kept on for some time until at length a man observed to him, that he was not a R—, but his wife was; and of course this brought about an argument which lasted a few hours; the young P.....ian contending that he did not believe there was another body of men to be found equal to the P.....ian clergy for learning, zeal and piety; the other contending that it must be admitted by all, that the R.—C.—clergy, were not behind any set of men in learning and zeal, and as for piety we will let God be the judge. When they were evidently exhausted, and neither gave way yet both anxious to come to an end of their controversy, the young clergyman turned himself to an aged Brother who was setting near him, and said; Well, old gentleman, what do you think about this matter and what is your opinion? The reply was, I console myself with the saying of the master, when he said, "Father, I thank thee, that thou hast hid these things from the wise and the prudent, and hast revealed them unto babes, for so Father, even so it seemed good in thy sight;"—and if I am only a babe in Christ, and this I can be, I shall not need the learning nor zeal of the P.....ian, or any other body of learned clergymen. This is my consolation, said the aged Brother, and now for my opinion, since you have asked it. And it is this—that if it were not for these different bodies of the learned clergymen, there would not be that division in the christian community, as it is at the present day,—This put an end to the controversy.

Thy weak brother

J. . , C. . .

Communicated.

Meditations on Col. iii. 16.

"Let the word of Christ dwell in you richly in all wisdom."

1. Here the apostle admonishes us to let the word of Christ dwell richly in us, which means the Gospel. For the Gospel, is—that word of Christ which is come to us.

But that is not enough that it has come to us, no.it must also dwell in us, or keep house in us, and not as a servant in a family, who is under another's control, but rather as a master, who is Lord and who has a right to prescribe and to direct all under his roof. For so we must take our instructions and directions from it; as well as our portion of meat and strength of grace and comfort in due season, like as from the master of a household.

2. It must dwell in us;—that is be always in us, it must not like a stranger only go in and out, or as a sojourner just abide for a season, but as an inhabitant it must rest and abide with us, that is; dwell in us constantly, and be always ready and at hand to us in every thing, and must have perfect control over us with its due influence and use in us. We must be familiarly acquainted with it "and know it for our good" as Job says v. 27.

3. It must dwell in us richly;—that is plentifully, not scantily or sparingly, but abundantly and superfluously or as the apostle expressed it, richly, and that not only to keep house in us, in our hearts: but also to keep a good house. For many have the word of

Christ dwelling in them, and we may say in abundance too, and it dwells in them but poorly for all,—while it has no mighty force or influence upon them. For it don't dwell in them as the apostle would have it "richly in all wisdom" but poorly in all vain and idle speculations, which avails them nothing.

For then and then only, does the soul prosper, when the word of God dwells in us,—richly in wisdom instead of—intellectually in speculation. When we have abundance of it in us—in our hearts; and are full of the scriptures and of the grace of Christ, and make *them* our guide and as David said regard *them* as the perfect man of our counsel.

For the proper office of "*wisdom*" is to apply what we know, to ourselves, for our own direction and good. And thus must the word of Christ dwell in us, for to be really benefitted therewith and not in all notion and speculation to make us learned and great: not to style us Rabbi's and Doctors &c. but for to make us good Christians, and humble followers of the Lord Jesus: or in other words, to enable us so to walk, and so to conduct ourselves in every thing, as becomes wisdom's children that the world may see it, and be convinced of the fact, that we are of such as have *the word of Christ* a-dwelling in them richly indeed and that in all wisdom, to guide us through an unfriendly world, and amidst a crooked and perverse generation until the day dawns, and the bright morning star arises in our hearts, and we be swallowed up in a far more exceeding and eternal weight of glory.—

May God of his infinite mercy grant us, one and all thus to have the word of Christ a-dwelling in us, that it may make us all wise unto salvation. And that so our latter end may be a happy one, is the heartfelt wish and prayer of your dear Readers Friend.

A. H. C.

* * *

Selected.

COMMENTARIES.—

The mistaken divines.— Rica, having been to visit the library of a French convent, writes thus to his friend in Persia. concerning what had passed. Friend, said I to the librarian, "what are these huge volumes which fill the whole side of the library? "These," said he, "are the interpreters of the Scriptures." "There is a prodigious number of them," replied I "the Scriptures must have been very dark formerly, and be very clear at present. Do there remain still any doubts? Are there any points contested? Are there—"answered he with surprise, "are there! There are almost as many as there are lines." "You astonish me," said I; "what then have those authors been doing?" "These authors" returned he, "never searched the Scriptures *for what ought to be believed*, but for what they did believe themselves. They did not consider them as a book, wherein were contained the doctrines which they ought to receive, but as a work which might be made to authorize their own ideas."

* * *

POETRY.

To the Editor.

The subjoined I send thee as another attempt at a translation of our beautiful german song,

"Kommt, Kinder, lasst uns gehen."

Whether it merits also a place in the Visiter, is left to thy judgment.

Theoklitus,

1.

Come children, let's be trav'ling,
The ev'ning draweth near'
'Tis dang'rous standing idle,
In this wild desert here:
Fresh courage take anew,
To heav'n-ward let us journey,
With faith and zeal, not weary,
Till we our Lord do view.

2.

Repent it, no, we 'll never,
To travel Zion's road:

We know our faithful Saviour,
Who call'd us by his word:
We 'll travel and follow him,
In all things: through his teaching,
Let heart and soul be reaching,
Towards Jerusalem.

3.

To 've left the world and satan,
Indeed we've never rued;
Then let us try and hasten,
That we may be renewed:
No let us never fear,
To face, whate'er opposeth,
Since Jesus will go with us,
Therefore let's persevere.

4.

With faith and zeal let's journey,
Upon this heav'nly road;
Behold the fiery pillar,
The presence of the Lord:
Will guide us safely through,
Yes 'tis the love of Jesus,
Does from sin release us,
Amen, faithful and true.

5.

And if the weak do stumble,
Then let the strong assist;
Let all be meek and humble,
Let love fill every breast:
Come all unite in peace,
Let each one be more lowly,
Yet also still more holy,
Yes let us strive for this.

6.

O let's not be discouraged,
To walk this heav'nly road;
The time is fast approaching,
When we shall meet with God:
With courage be renewed,
Let's still become more faithful.
And to each other useful,
Upon this heav'nly road.

7.

Time, time will soon be o'er,
With each, and all of us;
If faithful, we'll pass over,
To everlasting bliss:
And be forever blest,
With Christ our elder Brother,
Also with one another,
In everlasting rest.

8.

Then let us venture freely.
And follow on in love;
Denying all, most truly,
What hinders in our course:
For here is not our home.
We pass through Jesu's passion.
To life and to salvation,
To our eternal home.

9.

Thou Christ whom we have chosen,
In thee our treasure lies;
In thee alone each motion,
Or thought toward heaven rise:
Let us rejoice in thee.
Thou art our life and pleasure,
Our everlasting treasure,
Amen, so let it be.

To the Editor.

The following is an attempted translation of that beautiful hymn,

"Sey getreu bis in den Tod."

by a young sister, which, if you think it deserving of a place in the Visiter, you are at liberty to insert it, &c.

THEOPHILUS.

1.

Be thou faithful until death!
Soul let nothing come to fright thee,
From thy Saviour's cross to drive thee,
Bear with pleasure as he saith,
Be thou faithful until death.

2.

Be thou faithful until death!
He who conquers, shall be crowned,
If the world on him has frowned;
Eat in hope thy sorrow's bread;
Be thou faithful until death.!

3.

Be thou faithful until death!
Tread all vanity beneath thee,
Take them captive that would take thee,
All their pleasure is but breath,
Be thou faithful until death!

4.

Be thou faithful until death!
Anchor thou in Jesus wounded,
There thy victory is founded;
O'er thy foes he lives and saith,
Be thou faithful until death!

5.

Be thou faithful until death!
See'st thou not the crowns that glisten,
Haste thee on and there enlisten
To the Lamb,—and in thy race
Be thou faithful unto death!

6.

Now I will until in death
Love thee, Saviour!—never leave thee;
Write it in my heart and help me,
To remember all thou saidst,
And be faithful unto death.

7,

Be refresh'd, soul, be refresh'd:
All thy sorrows shall be bless'd.
Hear thy Saviour's constant calling,
Fix on him thine eye unfailing;
See him, hear him, as he saith,
Be thou faithful unto death;

8,

Many have, yea, many have
To the golden streets come safe;
All who kept their armor brightly,
Fought and overcame the enemy.
Find thou that which many have,—
And to golden streets come safe.

* * *

We yet add the following version of a well-known Evening Hymn from the same correspondent.

EVENING - HYMN.

From the German.

C. M.

Now ev'ning shades o'er earth recoil,
The sun beneath the west
Has sunk, and nature tir'd with toil,
Slumbers in peaceful rest.

Unwearied thou alone, oh God,
Remainest in thy might,
While darkness, trembling at thy nod,
Flies thee, effulgent Light.

Deign, Lord, in this benighted state
Thy canopy to spread,
In mercy let thine angel wait,
To guard my lonely bed.

Defend me from the tempter's snares
By thy most pow'rful host;
So, free from perils and from cares,
Thy love shall be my boast.

'Tis true, I feel the guilt of sin,
For this I mourn to thee;
But oh thy matchless grace within
Can save a wretch like me.

Thou art my surety at the bar
Of judgment, Thee I claim;
Can I of mercy then despair,
Possess'd of Jesus' name?

On this I rest, and now my eyes
In confidence I close;
God is my guard, and I shall rise
Refresh'd by sweet repose.

Hence then, vain thoughts, pursue your road
Amidst the giddy throng!
I build a temple to my God,
To him exalt the song.

If, Lord, this night should be my last,
In sorrow's vale to spend;
O may my blissful lot be cast
With THEE, where sorrows end.

To Thee I live, to Thee I die,
Thou high and holy One;
In life or death be Thou but nigh,
Then let thy will be done!

THE MONTHLY GOSPEL - VISITER.

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For the Visiter.

"*And whatsoever ye do in word or deed, do all in the name of the Lord Jesus.* Col. iii. 17.

These words are, we may say, the sum of the beautiful admonitions, which the apostle gave in the chapter of our text to his brethren in Colossus. They are and will be very plain to us, if we know what it is "to do something in the name of another." With this therefore we have to begin our meditations.

To do something in the name of another, means in all languages nothing else, but to do something upon the command of another, in his stead;—to represent in some respect the person of another, to fill his place'—to perform the commission of another; to act according to the purpose of another as he would act himself; to act with the authority of another.

Thus a servant acts in the name of his master, when he does the master's bidding, in the right place, at the right time, and in the right manner; when he performs that, what he is charged with, agreeable to the will, design and interest of his master. But a servant doeth not act in the name of his master, when he pays no attention to the master's command, and acts according to his own inclination; he does not act in the name of his master, if he is careless, whether he knows the will or precept of his master or not, whether he obeys it or not, and acts just as it may come into his own mind, as he thinks proper, without consulting the good pleasure or the interest of his master. No, that servant does not act in the name of his master, though he would profess to do so continually with his mouth.

From this then it is plain, that not he is truly acting in the name of Jesus, who in the commencement of an undertaking or action uses or expresses the words, "In the name of Jesus;"—but that the chief thing is this, that we act so, as to please Jesus, our Lord and Master;—that our actions, whatsoever we do, are conform to his will, as expressed in his word,—that his purpose is our purpose, his interest our interest, his glory our glory in all we do as his servants.—Christ's servants and followers must represent Christ on earth, as Christ represented his heavenly Father on earth, so that he could say, "He that seeth me, seeth the Father." They must fill his place, as he filled the Father's place here on earth. Whatever we do in the name of the Lord Jesus, must be done so as we have reason to believe, Christ would have done it, were he in our place; in short, to do something in the name of Jesus is to do it with regard to Jesus;—to do it as his disciple, as his servant; to do it, because he has commanded it: to do it, as we may know from the word, he has done it or would do it.

Let us try to set this in the clearest light by a few examples.

1. Consider with me the case of one, that is not yet a servant of Christ, but is able and willing to become one. Recollect, that infants and little children are not able, and sinners, before a change takes place, are not willing to be servants of Christ, and recollect also, that Christ does not engage any others in his service, but such as are able and willing. Children, however, have the promise, "Their's is the kingdom of God," and this promise will hold good unto them, until they become sinners too, by their own actions, and knowing the law, they transgress the same. Now the question is, How are sinners to enter the service of Jesus?—and the answer is, By quitting the service of sin, by which they had become the servants

of Satan and the world: in a word, by *repentance*. They must learn to know, that they cannot serve two Masters. This is the first step, and how is it to be made in the name of Jesus?—When they do it in obedience to Jesus, because it is his will and command;—when they look at sin, as Jesus looked at it, as the greatest evil in the sight of God, which must be removed, must be taken away, ere the sinner can be reconciled to God;—when they learn to be sorry for and hate sin in the right place, here on earth, at the right time, while the day of grace lasts, now; and in the right manner, so as earnestly to desire to be freed from sin. So they will be led on to the second step, which is *faith in the Lord Jesus Christ*, faith in the Gospel, faith in God and his word. They will try to believe, because their Lord requires it of them;—because he has declared it to be indispensably necessary to their salvation;—because his word is worthy of all acceptation. They will ask Him to strengthen their faith, and take away their unbelief, and their prayer will not be in vain. They will be enabled to renounce the world, and Satan and sin, and join the people of God, in order to hear more of the glad tidings of the Gospel, and to know more of the will of God. Here they will learn if not before the third step necessary for them to take, namely not only to give up their hearts and souls, but also to present their bodies a living sacrifice, by being baptized in the name of the Father, and of the Son, and of the Holy Ghost, and thus publicly renouncing the world, sin and Satan, and publicly declaring, that they have now chosen Jesus for their Lord and Master, whom they are to serve every day of their life. Now they will know that any other course to enter into the service of their Master they would not have taken in the name of Jesus, and that it would not have made them his servants.

2. Let us now consider, how a private member will observe the apostolic advice, Whatsoever ye do in word or deed, do all in the name of the Lord Jesus. If he is the head of a family, he will order his household according to the principles of the Gospel, conformably to the will and intention of Christ;—he will love his wife, as Christ loved the church,—his children, as a precious gift of his heavenly Father, for which he has to render an account;—he will tolerate nothing in his house, that Christ would not tolerate therein;—he will try to take care more of the souls of his family, while he takes due care about their bodily welfare also.—But he cannot act in the name of Jesus, if he introduces, continues or tolerates luxury, splendor and pride in his house;—if he neglects his children, brings them up in vanity, and is silent to their extravagances and absurdities, if not even to their crimes and vices,—if he is more engaged, to gather earthly riches for his children, than to teach them to become rich in God.

If any members will act in the name of Jesus, they will attend to private and family-worship, to the reading of the word of God, to the meetings of their brethren for public worship or for private (church) business. They will be willing not only to share all the privileges, but also all the burden of the house of God; they will not be idle servants. When difficulties arise, between brother and brother, each of them will be willing in the name of his Lord to go to his brother, in order to gain and reconcile him; and if the difficulty cannot be settled without the assistance of the church, each member will be willing in the name of Jesus to submit to the church.—But a member cannot be said to live and act as a servant of Jesus, if he neglects wilfully any known duty, acts contrary to the express command and precepts of the Gospel, is not willing to be reproved for misconduct, nor, if offended, to take the trouble to go to his brother; and thus transgressing his duty to God and to his brother, his love waxes cold, and

finally, if no change for the better takes place, he will have to hear the awful word of Jesus, "I know you not."

3. A *preacher* or *minister* of the Gospel will act and speak in the name of Jesus Christ his Lord, when he is full of that great thought, that he shall do nothing, but what Jesus Christ works in him;—that Christ is to be to him All, and he himself to be nothing.—when he is not wanting to know anything but Christ, and him crucified; when he in his preaching and ministrations doth not seek to please any one more than his Lord and Master;—when he is more concerned about the salvation of souls, than about the applause or even hatred of the world;—when he is striving daily to put more and more in practice those divine principles, those heavenly virtues, those holy precepts and commandments, which he is preaching and inculcating to others.—But a preacher cannot act in the name of Christ, if he is full of the importance of *Self;* if he talks more of what he has done and what HE has accomplished, than of what THE LORD or what others said and did and wrought;—when he is seeking in his preaching and labors, more after the praise of men, more after the applause of the multitude, than after the approbation of the Lord;—when he is striving to show forth his own talents, his own eloquence, his own wisdom and glory rather than the wisdom and glory of Christ, rather than the wisdom of those before him either in time or station;—when he either envies his fellow-laborers or despises them, if they should happen to be more or less gifted than he;—in a word, if he forgets or will not consider, "*That he should not preach himself, but Jesus Christ, that he is Lord, His Lord and the Lord of All, that we should be servants of each other for Jesus' sake.*" Oh may God have mercy upon us poor preachers, and may also our brethren and sisters pity us and pray for us: "lest that by any means, (God forbid that it should be by your means, by your unwise praise and lifting up!) when we have preached to others, we ourselves should be cast away!!"

4. A *church* acts in the name of Jesus, when she rules so, judges so, minds the welfare of all its members so, as it is the will of the Lord;—when it is acknowledged, that all power in heaven and on earth, is given and belongs only to Jesus Christ, and that the church in herself has not the least power;—when it is borne in mind, that all true wisdom comes from above, and that there is no reliance upon the wisdom of man, or the wisdom of any number of men, unless it is sanctioned by that wisdom of the Lord, which shines out in his life, in his dealings with mankind, and finally in his written word;—when it is never forgotten, that all the authority which the church has to exercise, is g i v e n her by the LORD, in order to carry out His design, to accomplish His purpose, and to execute His will, that souls may be saved, and God be glorified. Yes, my friends, if no where else, at least in the acts of the *church* it should be seen, what it is *to do all, whatsoever we do, in the name of Christ.*" There, if nowhere else, should Christ be represented fully;—or to speak in the words of inspiration, as in the church dwelleth," so therein should appear "the fulness of Christ bodily." The spirit of Christ, his truth, his justice, his mercy, his goodness and his wisdom, his obedience and submission, his meekness and his lowliness should shine out of every act, whatsoever the church may do in w o r d or d e e d.

Did I say, the church of Christ *should* represent Christ, *should* show forth his virtues, and should act in his name in word or deed?— Did you understand me that though the church should do so, she may choose not to do it, and yet be the church of Christ?— that instead of looking up to the word and example, the command and precept, the known will and principles of Christ alone and altogether, she may look and hearken also

to the sayings and doings of the world, and worldly-minded professors, who contradict in word or deed our only Lord and Saviour? that she may follow in some things the Saviour, and in other things take her own course? Did you understand me so? Why then permit me to declare in the most solemn manner, that if I had said so, if I had meant so, I would have forfeited my commission as a servant of Christ already; I would have proved myself a false witness, I would have preached you another Gospel, than that preached from the beginning, and therefore would deserve to be accursed.

But no, no;— I would not dare to say in the face of such a plain declaration, as that in our text, that the church or the Christian should do something, yet may choose not to do it. Only take notice of the word of God. "*Whatsoever* ye do in word or deed, do *All* in the name of the Lord Jesus." There is then no choice left, no exception made. This is the mark of our high calling, to which as individuals we have to direct our aim constantly, if we are servants of Christ, but will not attain it in this life of sin and imperfection, but to which the church must reach, or forfeit the name of the church of Christ. Why so? Simply because the word is directed not to an individual person, but "to the saints and faithful brethren in Christ which are are at Colossus;" Col. i. 2.— that is, to the church, and for this reason it says in our text, "Whatsoever *YE* do, &c." and adds most positively, "*DO* all in the name of the Lord Jesus.

The church however cannot do otherwise. It is morally impossible, that the church, which is the body of Christ, animated by his Spirit, should act contrary to the expressed will of her head; that the bride inspired with the love of the Master, should do anything in the name of another, in order to please another, even though it should offend the Master. Before this can be done, that life, by which a church was animated, or that love, by which she was inspired, must have departed, and she must have become a lifeless body, or a faithless bride, a harlot. Such a branch can therefore be no longer a church of Christ, and after adopting another name, obeying another master, and following another leader, can no longer with truth and propriety be called a living branch of the church of Christ.

By the faithful obedience of this Gospel-maxim then the church of Christ must be distinguished from every false church. She will do whatsoever is to be done in word or deed, in the name of Christ, according to his commandment, in conformance with his word and Spirit, and in particular,

She will perform all outward acts of worship in strict accordance with the letter and spirit of the Gospel. To conduct public worship in the name of Christ, she will select from among the faithful brethren of Christ, such as may appear best calculated for this purpose. She will charge them not too heavy at once, but prove them. She will closely watch them; if they should fall into an error or mistake in the public exercise of their ministry, she will correct them; if they should be too forward, check them;—if too backward, encourage them;—if unfaithful, discharge them. All this shall be done in the name of Jesus;—in the manner and spirit, as he exercised towards his chosen apostles;—with an eye single to His glory. When the church is faithful in these duties, there is no doubt, but the word of the Lord will be preached in its purity and simplicity at the meetings for public worship; the ordinances will be performed, each and every one, as near to the precept and example laid down in the Gospel, as possible, so that every impartial hearer or spectator, that is acquainted with the word of God, will be constrained to say, Truly, this is the house of God; the church of Christ, for there is nothing taught but what Christ

taught, and nothing done but what Christ commanded. But what is of far more consequence, when the church is faithful in doing all in the name of Christ. He will not only look on her with his approving smile, no, he will be in the midst of her, and will abundantly bless her, and through her the world.

But in order to gain that approving smile of the Saviour and his gracious presence, it is not enough for the church to perform all outward, public acts of worship in strict accordance with the Gospel, or as our text says, in the name of Christ. No, in those internal, private acts of the church, in those council-meetings, where individual members are to be dealt with according to their necessities, and according to the word of God, and where all the affairs of the church are to be regulated, there the church has to observe the rule of our text in the most particular manner, there she ought to teach by her own example every individual member, how to keep house in the name of Christ, how to do all in word or deed, whatsoever is done, in the name of the Lord Jesus. Oh how important and how solemn are our council-meetings, and how necessary too, when we consider them in this aspect;—and what a pity is it, when members neglect to attend them!

From these examples then it may be seen what it is "to act in the name of Jesus." It is, to act as his servant, as his disciple, according to his command, his will, to promote his designs, his concerns; to fill his place, to represent his person. It means in the emphatic language of our text, that in all our doings and in all our words too, our eyes should be directed to Jesus our Lord, so as to speak and act always agreeably to his commission, and conformably to his will and intention;—that we should show ourselves in ALL things, in little matters as well as in great, as faithful servants, disciples and representatives of Christ. Not the world,—not ourselves and our passions, but Christ should be the soul, the *life*, the motive of all our actions, words and sentiments. That this should be our constant aim, we learn from the frequent repetition of exhortations of the same import, such as the following:

"Take my yoke upon you, and learn of me: for I am meek and lowly in heart; and ye shall find rest unto your souls." Matt. xi. 29. "For I have given you an example, that ye should do as I have done unto you." John xiii. 15. "Put ye on the Lord Jesus Christ." Rom. xiii. 14. "Let this mind be in you which was also in Christ Jesus." Phil. ii. 5. "Christ has left us an example, that we should follow his steps." 1. Pet. ii. 21. "He that saith he abideth in Christ, ought himself also so to walk, even as he walked." 1. John ii. 6. "And every man that hath this hope in him purifieth himself, even as He is pure." 1. John iii. 3. &c. &c. And that the most common & apparently indifferent things can be sanctified to the service of God, we learn from another admonition, where it is said, "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." 1. Cor. x. 31. Consequently, there is nothing, that we can do, but we may do it to the glory of God and in the name of our Lord Jesus. Let this suffice for an explanation of our text.

Communicated.

THOUGHTS on John iii. 16.

The verse above indicated, contains a portion of the discourse held between our Saviour & Nicodemus, by the procurement of the latter. For we are informed, that he came to Jesus by night. In this interview although special, we at this remote period are deeply interested, because it concerns us greatly, although delivered to a single person. Its whole tenor and design, is general. Such is evidently the purport of the portion of scripture we have selected, as the basis of a few ideas.

That God loves the world in a general sense, no one will for a moment doubt. If there is any apparent room for doubt, let such who entertain it but pause to reflect upon the subject. Scripture aside if they please, where we are informed, that he sendeth rain upon the unjust as well as upon the just, let them look around upon our expansive globe and behold the love of God manifested in a multitude of ways, which are as diversified, as they are innumerable, will not such individuals make the discovery, if they have not made it heretofore, that the goodness of God is manifest in every thing, at least that thus comes within our comprehension, and of such things which are yet beyond our comprehension, and for which we cannot as yet assign any utility.

Let us be content with what the word of God says upon the subject. Gen. i. 31. "And God saw every thing that he had made, and behold it was very good." But there is more than an ordinary love evinced in the above portion of scripture, and this is evident from the peculiar manner in which our Saviour imparted that fact to Nicodemus, not content by simply informing him of the love of God to the human family, but He delivers the message in a most emphatic manner. He says, he *so* loved the world that he imparted to it his most precious gift,—none more precious could he have given,—His only begotten Son.

Do any doubt, that this august person, who made his appearance, some eighteen hundred and fifty two years ago, upon this earth, and who thus converses with a worm of the dust, was the Son of God? To remove such doubts, we are happy to have it in our power, to produce the evidence of God, Angels, Prophets, Apostles, and Devils, if those will not suffice we confess we have no other.

The testimony of God: Ps. ii. 7. "Thou art my Son, this day have I begotten thee." Matth. iii. 17. "This is my beloved Son in whom I am well pleased."

The testimony of angels: Luke i. 32. "He shall be great and shall be called the Son of God, of the Highest."

The testimony of men: John i. 34. "I saw and bear record that this is the Son of God," and verse 49. Nathaniel said, "Thou art the Son of God,

Matt. viii. 29. The devils cried out, "What have we to do with thee, Jesus, thou Son of God."

I could still add more testimony but if what I have adduced does not remove doubts upon that point, more would not. Such a gift to the world, as that of the Son of God, is indeed a precious one, and deservedly stands preeminent, above all spiritual gifts, as health does above temporal gifts. We should not only prize it for its preciousness, but because it is a gracious and free gift. God was prompted to proffer it, not because man asked for it, but it was in consequence of the *love* he bore to us.

At the conclusion of this verse, is another gracious gift, promised us, but not upon the same terms, to wit everlasting life, whilst the first is gratuitous, the latter is not; it is dependant upon circumstances. Do you ask me what are the circumstances? The principal one is, faith on our part, conditioned upon our actions, as you will perceive, God now deals with us, as intelligent as well as responsible beings, and will not exact any thing from us that we cannot comply with. Hence it is perceived that after all the provision by God for the salvation of the human family, the salvation of any of us is dependant upon ourselves. This idea may at first sight seem to militate or oppose that part of holy writ, where it says, "Of ourselves we cannot do anything," It may seem to contradict this idea; yet in the sense we should receive this expression it is not so. For whatsoever God has commanded us to do, and we are disposed to do it, inclined that way we can assure ourselves that God is in us by his Spirit prompting and enabling

us to action. But of ourselves unaided by his Spirit we could not do it; for we are inclined to run counter to his will.

Although he thus co-operates with us by his Spirit in working out our salvation, yet we cannot be saved contrary to our wills. Hence the co-operation of our wills is necessary to our salvation, and I may repeat, that our salvation is dependent upon ourselves. And there is no room for entertaining a notion that all cannot be saved; for the passage upon which we are commenting says, "Whosoever believeth shall have everlasting life."

Then as all depends upon the condition, to wit; FAITH attended by works, whether we shall be saved, it is but right that we should enquire, what is here meant by believing in this text? The object of our Saviour in this conversation with Nicodemus, evidently was to confirm his faith and induce him not only to regard him as a teacher sent from God, but as the Son of God. Whenever an individual comes to the full conclusion that Jesus is the Son of God, he will not remain silent long, but will enquire, What wilt thou have me to do? and when he is informed what to do, he will not hesitate long, and he will not be satisfied with any thing suggested, that cannot be found & substantiated by scriptures either by precept or example.

Belief here used is comprehensive. The belief or faith that should take hold of an enquirer after truth, must impel him to the diligent search of the scriptures, until he does arrive at the conclusion expressed in the language of our Saviour, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Having come to this conclusion and practicing what he believes he can have some assurance of the latter gift, "Everlasting life."

Should we not then speedily resort to the means vouchsafed to us by our heavenly Father, to procure the enjoyment which will be consequent upon our making use of the means afforded us?

I am aware however that there are many persons who rely, as they say, upon the merits of Christ, hence when they find themselves delinquent in their christian duties they are ready to say, that they rely upon the merits of Christ.

But my dear friends, we have no claim upon the merits or intercessions of Christ if we remain in willful disobedience to any even the least of his commandments, or if we pretend to obey him, while we do rather the will of man or the will of the flesh in the observance of his ordinances. We cannot even say with truth, that we believe in him, while we neglect to fulfil those precepts, he has given us, or to use those means offered unto us, in the Gospel for the obtaining of our salvation in Christ Jesus. Remember then, as true as it is that God so loved the world, that he gave his only begotten Son," in order to procure our salvation, so true it is, that we must fulfil the condition expressed in the text, "that whosoever believeth in him, shall not perish, but have everlasting life," in order to obtain that salvation, and that when faith is thus mentioned alone, it implies and comprises all, whatsoever the Lord has commanded us to do. See Matth. xxviii. 19. 20. And particularly remember the express words of our Saviour, as recorded by Mark xvi. 16. "He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned."

Let us all be diligent, that we may be found of him in peace.

E. S.

* * *

PRINCIPLES OF THE GOSPEL,

No. 5.

CHRISTIAN LIBERTY.

"*Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.*" Gal. v. 1.

We have tried in our former numbers to consider those first and chief principles of the Gospel, which are so necessary and essential to the spiritual life of the individual professor, and of the church of Christ. We have followed the most natural course, and began with that divine principle of truth, which in the word of truth is the fountain of every principle. We have seen, that when this principle once takes hold of the heart of the hitherto careless sinner, he begins to see in the light of truth, which is acknowledged by all to be the revealed will & word of God, not only what God is, & what he requires of man; but also what man—what he himself is, and how he has come short of the glory of God, because "he has not glorified him as God, neither was thankful, but had become vain in his imaginations, and that his foolish heart was darkened;" Rom i. 21. and thus truth becoming a living principle within him unto *Repentance*, to see and know and feel with sorrow, that he is a sinner, deserving nothing at the hands of a holy, just and righteous God, but condemnation.

When in the next place the Gospel-plan of our salvation is unfolded to him, and he is seeing and *believing*, how much God *loved* the world, in sending his only begotten Son to live and to die for that sinful world, and that he, even he himself, sinful and unworthy as he is, was and is still an object of God's love; when thus a spark of love divine is touching him, creating new feelings, new desires and new affections in that cold heart of his, then he will be willing and prepared to adopt that *second* principle, (I mean *faith* which worketh by *love*.) as the sole, the abiding and supreme law of his life.

When in the third place in trying to act upon those two first principles, (Truth and Love.) he finds that he is shortcoming in every respect, that his own weakness prevents him to come to a full knowledge of the truth, and that he is, while aiming at truth, constantly in danger of falling into error, and while wishing to do right according to the law of love, he is daily doing wrong and offending against this very law,—he will be ready to understand and to adopt that third principle of *Humility and Nonconformity to the world*, by which he will be thoroughly humbled, and at the same time become dissatisfied with the world, that surrounds him with snares and temptations, with hindrances and difficulties.

And lastly, when thus at issue with this world of error and sin, no longer being able to sympathize with the false maxims and principles of the world, nor to associate and practize the vain pursuits and follies of the same, he feels in the midst of the world lonesome, very lonesome indeed;—when on the other hand those newly adopted principles urge him on to love and obey the truth; to confess his Saviour, in whom he believes and whom he loves: and to submit to him in all things, and he sees no way to do it except some one will assist him;—when thus the desire is awakened in him expressed by the poet, "Oh that I had a bosom friend!" who could sympathize with me in those principles, which I must consider as the very essence of true life and happiness, and who could assist and help me to put them into practice.—oh how glad will he be, when he is told, that there are such bosom-friends; how rejoiced will he be to learn that there was and is still a body of people united upon the same principles which now inspire him: and how willingly will he adopt the principle, so new to him, of *Christian Union*, which he will learn, is a union in principle and practice, in word and action.

Such a body of people he will now be anxious to find;—and if he takes *truth* for his guide, *love* for his motive, and *humility* for his staff, he *will* find God in the kind leadings of his providence will bring a *Philip* to his chariot, if he is on a journey like the *Eunuch* of old, or a *Peter* to his house, if he is at home,

praying to God always like *Cornelius*. Thus he will become acquainted with the people of God and by them, as *Apollos* was by *Aquilla* and *Priscilla*, "the way of God will be expounded unto him more perfectly."

One thing in particular he will learn, namely that not one of the true and living members of that body hath become such by any manner of compulsion or constraint, without his knowledge or consent, but on the contrary that all have been added to the church according to their own wish and choice, with their own free will and accord. This, my friends, is *Christian Liberty*, of which we now wish to speak.

Oh that we may be enabled to speak of it in the true spirit of the Gospel,—in the spirit of Christ!

The principle of Liberty was engrafted upon human nature originally by the Creator; for "God created man in his own image, in the image of God created he him;" and God is free, and "hath done *whatsoever he pleased*," Ps. cxv. 3. If man was yet in the full possession of that divine image, he would also enjoy still that divine liberty to do whatsoever he pleased. Yet even in this fallen state he has the liberty of choice left, and in all the dealings of God with fallen man we find this principle acknowledged. So the Lord said to his people of old, "*Behold I set before you this day a blessing and a curse. A blessing, if ye obey the commandments of the Lord your God, which I command you this day; and a curse, if ye will not obey the commandments of the Lord your God,*" Dent. xi. 26-28.

Whatever the wise men of this world may have said, and made doubtful by their reasonings, the simple truth of the matter is, that the Bible, right reason and what we are conscious of in our own acts, all coincide and testify to the fact, that even in his fallen state man has liberty of choice between good and evil, as soon as he is able to know the difference. Without this there would be no virtue, no accountability, and neither reward nor punishment.

So deeply engraved is the principle of liberty on the heart of mankind, so universally prevails the desire after freedom, however much mistaken and much abused that word may be, that it is to be lamented, how true liberty is so little understood, and less practiced, even in this our free country;—nay, even among Christians.

No wonder.—Though you may find in the books of the learned definitions of various kinds of liberty, such as natural liberty, civil and political liberty, religious and spiritual liberty, you look in vain for Christian liberty. The reason of this must be either that they did not know any thing of it themselves, or that they did not wish others to know it.

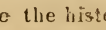
But thanks to God, we know from the infallible word of God, that there is true Gospel-liberty, and that consequently so far from having to give up our liberty, when we submit to the Gospel, it is only then, that we can truly enjoy it. Need we prove it? Dare we doubt it, when our great Deliverer, the Son of God himself tells us, "If therefore the Son shall make you free, ye shall be free indeed." And again, "The truth shall make you free." John viii. 33. 36. Dare we doubt it, when one of his apostles tells us, "Where the Spirit of the Lord is, there is liberty;" 2. Cor. iii. 17. and another speaks of Christians "as free, and not using their liberty for a cloak of maliciousness, but as the servants of God;" 1. Pet. ii. 16. and still another is speaking of the Gospel as "the perfect law of liberty." James i. 25. and exhorts, "So speak ye, and so do, as they that shall be judged by the law of liberty," James ii. 12.

Unfortunately there were some even in the apostle's time, that did not understand and comprehend this perfect law of liberty, and would fain mix it up with the law of bondage, under which they had been brought up as Jews. Had

they been satisfied with observing themselves still as Christians the law of Moses, they might have done so without offence. But when they tried to lay that same yoke of bondage upon the necks of those disciples, who had been Gentiles, it caused particularly to Paul the apostle among the Gentiles, much trouble, and was the occasion of the words of our text, "Stand fast therefore in the liberty wherewith Christ hath made us free!"

And if we contemplate the history of Christianity from that time until now, we find that almost all heresies had the same origin, viz. a mixing up of the Mosaical law of bondage with the Gospel-law of liberty, and the exhortation ought to have been repeated a thousand times, and should still be repeated, "Be not entangled again with the yoke of bondage!"

[To be concluded in our next.]



For the Visiter.

Benefits to be enjoyed by those who love the Saviour and keep his word.

"No earthly power can make such unhappy! Would you take away their riches? Their treasures are in heaven. Would you banish them from their homes? Their country is above. Would you bind them in chains? Their consciences, their spirits and their affections are all free. Would you destroy their bodies? Their bodies will be raised incorruptible at the last day, and their souls will immediately return to God who gave them.

"Heaven itself is but an emblem of their happiness. As heaven is enlightened by the rising sun, their souls are illuminated by the sun of righteousness, which ariseth, without setting in their hearts. As heaven is intrinsically bright and beautiful, though clouds obscure and midnight darkness surround it; they are peaceful, happy, and serene in the midst of trials and afflictions.—

As heaven is exalted above the storms and tempests of this lower atmosphere, they are elevated above the distractions and perturbations of this troublesome world. They are Christians. Their conversation is in heaven. Their lives are hid with Christ in God."

As I intend the Lord willing to write for the Visiter, I shall write under the assumed name of

Onesimus.

* * *

THE PROPHECIES

Concerning the Messiah.

One of the most striking circumstances connected with the Christian dispensation, is the long and singular train of prophecy by which it was ushered into the world. These remarkable predictions delivered in various ages, were committed to the custody of a chosen people, whose whole history and present condition have themselves been justly accounted miraculous. Events foretold though in some instances of a most extraordinary nature, and, before their actual occurrence, apparently irreconcileable with each other, were brought to pass, in the person of Jesus Christ, hundreds of years after they were predicted, at a time when, in consequence of these prophecies, there was a strong expectation of the promised Deliverer,—and by means of agents not at all interested in their completion.

The predictions relate to all the important circumstances in Messiah's history —his pre-existent state, the family of which he was to be born,—the time, place, and other circumstances of his nativity,—his external rank and condition, his divine inspiration, his moral character,—his offices,—his miraculous works,— his last sufferings, death, and burial, his resurrection and ascension,—and other remarkable events which were to follow his appearance.

1. With respect to the Messiah's pre-existent state, the prophets tell us in

the plainest manner, that the hour of his earthly birth was not to be the commencement of his being. Thus Micah declares, that out of the town of Bethlehem Ephratah, "shall he come forth unto me, that is to be ruler in Israel; whose goings forth have been from of old, FROM EVERLASTING." Mic. v. 2. They speak moreover of his equality with God. Thus Zachariah, in a memorable passage, cited by our blessed Lord on the eve of his death, as applicable to himself, breaks out in the following remarkable words; "Awake, O sword, against my shepherd, and against the man that is MY FELLOW, saith the Lord of Hosts. Zac. xiii. They tell us still further that He is God himself. Thus Isaiah announces, "Behold a Virgin shall conceive, and bear a son, and shall call his name IMMANUEL, Isa. vii. 14. which being interpreted, as the evangelist Matthew explains, is "God with us." Matt. i, 23. And again, the same prophet declares, "Unto us a child is born, unto us a son is given;" "and his name shall be called wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of peace." Is. ix. 7.

When Jesus of Nazareth, accordingly appeared upon earth, he spake of his own pre-existence. He told the Jews, "Before Abraham was, I am;" Jno. viii. 58. and, in addressing his Father, he referred to "that glory, which he had with him, before the world was." John xvii. 5. He declared, that all men should honour the Son, even as they honour the Father;" John v. 23. and it was imputed unto him by the Jews as blasphemy, that he made himself equal with God. In still more express terms, he asserted his own divinity, saying "I and my Father are one." Jno. x. 30. "he that hath seen me hath seen the Father.' John xiv. 9.

But it may naturally be asked, in what manner he established his claim to this high character, and by what signs he manifested his divinity. To this it is answered, that he exhibited every one evidence and seal of his divinity, which imagination can suggest, or the nature of the claim can possibly admit,—by performing supernatural works, by penetrating the secrets of the heart, by teaching sublimer truths and purer doctrines, than had ever fallen from the lips of uninspired man, by being the single individual, that ever appeared in the form of man, of whom it could be said, that "he was in all points tempted like as we are, yet without sin," Heb. iv. 15. by rising victorious from the grave, by visibly ascending to that heaven whence he declared he came, by the miraculous fulfilment of that promise, which he gave to his apostles, of extraordinary assistance from above, and of his other predictions particularly those regarding the destruction of Jerusalem, the persecution of his followers, and the triumphant march of his religion. What stronger proof upon this subject, could have been demanded from our Lord, than what all these circumstances, taken together, afford; or would the Most High have vouchsafed so strong an attestation in favor of one, who had presumptuously usurped his own honour?

CORRESPONDENCE.

OBITUARY.

To the Editor.

Beloved brother.

By order of the church I will inform you, that our beloved brother JACOB MEYER, one of the ordained Elders of the Berlin church-district (Somerset co. Pa.) died on the 7th July, aged 57 years 6 months and 15 days.

It is true, we sustained a great loss by his death, but he died happy with the assured hope of eternal life, knowing that he had fought the good fight and kept the faith. He told his family and friends, that there was a crown laid up for him and all the righteous.

Shortly before he died on Saturday evening at 5 o'clock he gave out a verse of a hymn, and sung it with his family and neighbors, and then exhorted them all very sensibly, how they should walk and persevere in the way to heaven, and at 7 o'clock he breathed his last.

The brother's disease was a gangrenous Erysipelas, commencing on his little finger of the left hand, and it baffled the skill of all the physicians, being ordered for death.

His funeral was preached by the brethren from Paul's 1. Thess. iv. 13. 14. "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not as those, that have no hope. For if we believe, that Jesus died & rose again, even so them also which sleep in Jesus will God bring with him." A multitude of people was present, paying a last tribute of respect to him, who was beloved and respected in his lifetime by all.

We request you, to put this or as much of it as you think proper, in the Visiter, &c.

J. S. H.

☞To our Correspondents.

Much as we are gratified personally by a number of communications now on hand, signed by PHILOM, CLEOPHAS, GIDEON, and others, we hope to be excused for not inserting them for the present, inasmuch as they all relate quite favorably to the Visiter, and having published a number of letters or at least extracts on the same subject near the close of the first volume, we should fear to exhaust the patience of most of our friendly readers. But we should like very much to hear from these and others of our correspondents on such subjects, as may suit the columns of the Visiter at any time. Such articles as that of ONESIMUS, are highly acceptable, particularly on account of brevity. Will we not soon hear again of THEOKLITUS, &c. &c.

To our beloved Western brethren.

What we said in our conclusory note to the part of the letter from you, published in our last, was by no means intended to break off our friendly correspondence. We shall always be pleased to hear from you, and shall continue in our endeavors to remove difficulties in the way of your fully uniting with us. We shall pay due attention to every argument you may bring forward, in support of your views, state them fairly, if possible, in your own words, and answer them not with a view of gaining a victory, but with that of gaining a brother. If nothing prevents us from it we shall continue your letter next month, and answer it sentence by sentence, and in this way our correspondence will have the form of a friendly conversation, instead of a controversy. Do you not think so too?

At this time leisure to prepare and space to insert was wanting to continue what was commenced in last No.

☞To our agents and subscribers. It is highly desirable for the printer to know from the beginning of the volume, how many copies will be required. We have sent the first two No's to most all of our old subscribers, though we have not heard from a majority of them, whether they would like to continue or not. In the latter case we should like to have the No's sent back, or transferred to some new subscriber.

☞Our subscribers for the "German Visiter" will have patience with us on account of the second No. coming so slowly. It is yet doubtful whether we may venture to continue the publication without too great sacrifice. At all events we must first try to bring the English Visiter out in time, which we have not been able yet to accomplish.

COMMUNICATED.

TO THE YOUNG AND ALL UNCONVERTED.

Dear friends. The cause of this present address, is, that there has been a great deal of affliction, and a great number of deaths in this region for some time past. Different diseases have been raging with dreadful fatality, bringing aged, middle aged, youths, and infants to the grave, and the world of spirits.

Among the many there was a very interesting young man, who among many other young people, was brought to pay the debt of nature. He was an irreligious young man, and when he thought he must die, felt a deep concern for his soul.

But the progress of the disease was rapid, he felt it. And he called his younger brother to his bedside and said, "I want preacher ——sent for that he may administer some comfort to me before I die." His brother hastened to the nearest neighbour, and desired him to come and inform me of the request of the dying young man. I accordingly hastened made ready, and went to the house of affliction: but it proved to be a house of death.

The night was cold, and when I arrived at the house I stopped in the first room to warm a little and inquired. "How is S——." A young man replied, "He is just about his last." I asked "Is he sensible!" The Doctor replied; "No, He is not." And before I had time to draw my overcoat, another young man came from the back room and said; "S— is dead." It went like a dagger to my heart. I hastened to the room. There he lay motionless. I felt his skin, it was yet warm, the effect of a burning fever. I felt his pulse: it was still. I laid my hand upon his heart, it was still. I looked around upon the bystanders who were gazing with intense anxiety; and one said "Is he dead!" I replied, "S— is dead." Oh my God! I forbear writing more. Those who have witnessed scenes of that kind, where unconverted persons die, can form an idea of what then followed.

From a consideration of this solemn scene, I have thought to offer some advice to others unconverted. Take heed in time of health, that you lay not up sad provision against the day of sickness, by your careless and unholy life. As it is sin that brings sickness upon us, so it is sin that embitters it unto us. Oh beware of all known sin. Guard against all evils now in time of health; otherwise they will put thorns in your pillow when sickness cometh. Dare not live in such a course that you would not venture to die in. How do you know but your next step may bring you to the grave? Would you be willing to lie down there in your sins, with earthly, dead, formal, wandering, and unbelieving hearts? But loose from the world, and live as strangers in it, that you may pack up and be gone upon short warning. Let death find you dead beforehand, dead to the world. If your affections be glued to the world, you will have sad parting, and violent rending to tear loose from it, when the dying hour cometh. You will be ready like Lot's wife, to linger, and look greedily back again.

Keep short reckonings with God, and conscience, that you may not have old scores to reckon upon when you come to a death bed. O what stinging pain and torment may one sin unmourned for cast you at that time! Let conscience then bring in the accounts of every day before you sleep, and speedily take up every controversy, that may have taken place between God and thy soul. Dwell much upon the thoughts of death, that you may learn to be acquainted and familiar with it; as Job was, who said "to corruption, thou art my Father; and to the worm, thou art my mother, and my sister." Job, xvii. 14.

For this cause the Egyptians used to place a dead man's scull in some conspicuous place of their rooms: likewise

the Jews had their sepulchres in their gardens of pleasure, that in the midst of their delights, they might think on their dying time. We read of Philip king of Macedon, ordering a page to arouse him every morning from sleep with these words, "O king, remember thou art a mortal man." By this often repeated lesson, he thought to humble his lofty mind, and make his acquaintance with death, that it should not surprise him, when it should actually come and snatch him away.

Study to spend every day as it were to be your last, & perform every duty as it were the last, still looking on sickness and death as very near. That which makes most men so unconcerned about sickness, and death, and eternity, is, they view them as things afar off, at thirty or forty years distant. They think their time will be long here; why, say they, we are healthy, of strong constitution, and our Fathers lived so long, which surely are false rules to judge by. It was the expectation of many years, that helped on the ruin of that rich fool in the Gospel, who said, "Thou hast much goods laid up for many years." But the Lord said, "Thou fool, this night shall thy soul be demanded of thee."

It were far better for every man to look on himself every day as standing at the door of eternity; & hundreds of diseases ready to open the door and let him in. When you lie down at night, leave your heart with Christ, and compose your spirit so, that if you were not to awake till the heavens are no more, you may be found with Christ. For certainly that night cometh, of which you will never see the morning, or that morning, of which you will never see the night. But which of your nights, or mornings, this will be, you know not. Seeing your time is always ready, set apart some time every day, for thinking in a retired way, on your time that is passed, and on eternity to come.

I have read of a father, who on his death bed, left as a solemn charge to his only son, who was a prodigal, that he should spend a quarter of an hour every day in retired thinking, & let him choose his own subject. The son thought this an easy task, undertook it, and after his father's death set himself to perform his promise. One day he thinks upon his bypast pleasures; another he contrives his future delights. After awhile he begins to think seriously, what may be my father's design, in laying this task upon me? At length he thinks, my father was a pious man therefore he surely intended, that among other thoughts I should sometimes think of religion. When this had truly possessed his thoughts, one thought about the past, & of the future, followed another in quick succession, so that he could not satisfy his mind in so short a time, but continued that night without sleep: and afterwards could have no rest until he became seriously religious. O that I could persuade all careless and unthinking souls *to go and do likewise.*

J. W.

* * *

Communicated.

Dear brother. I drop to you the following few thougts, and if you think them worthy a place in the Visiter they are at your command.

No. 1. ON DEISM.

In passing through the world, & looking on the whole race of man, and then too, think, of the large number that incline to deistical principles, and such too who profess the glorious religion of our Lord Jesus Christ, it brings one into a serious thought, and especially when we think, that among the thousands of such, there are many who mean it well, and who, if they were originally taught right, would in all probability serve the Lord aright, when as it is, they with an ardent zeal serve God, in a way prescribed by some poor fallen man.

Now the important question arises, Is God satisfied with man when he serves God with zeal and in the way of the prescriptions of man? and even with the best intentions?—I think the word of God both old and new say, No. To which many, very many, examples and sayings, both from the Old and New Testament might be advanced, to prove the fact, beyond all successful contradiction, that God cannot be satisfied with any thing done to serve him that emanates from depraved man as a form of worship, inasmuch as God himself has given a mode of worship, by and through his Son Jesus Christ our Lord.

In order then to show, that many thousands hold deistical principles, that profess religion, I must first show what a deist is. It is one who believes in God but denies the revelation of God. (See Webster's Dictionary.) Now whether man discredits the revelation in toto, or in part only, makes but little difference, as both have deistical principles, for he who rejects the revelation of God in toto, is a deist in full, and he who rejects it in part, is a Deist in part. In this I have a particular reference, to the subject of God's revelation as touching the service of God in worshiping God, in the demands of God to man, the commandments of Jesus, the pattern & prescriptions which he gave, when acting as the great prophet, leader and commander of the people.

Now for man to reject any part of that, or to revert & change any part of that, and act and perform according to that change, as made by man, seems to stamp and imprint, upon the character so engaged Deism, and of course the frowns and disapprobation of God. This reasoning may seem hard to some, yet it is nevertheless true, and based upon the immovable word of God. Now that the world is full of the above Deism is very plain and it should strike every reader to think upon the subject, and to avoid it, yea to flee from it as from a reptile, and try to cultivate the true faith in the certain word of God, in heart and practice when only it will be accepted with God and bring about his approbation.

A few more thoughts on CHRISTIAN UNION.

Now the question will arise, Has there ever existed christian union, such as is here described, as a living fact and reality, and where do we find it? May I be enabled by divine grace, to answer this question truly and in humility.

We have already expressed our full faith in the efficacy and fulfillment of our Lord's prayer, which we have under consideration, that even in case we were not able to point out, when and where it was fulfilled, it would of itself be strong evidence to the believer in God's word, that such a union must have existed in times past, and must still exist, and continue to exist even to the end of the world.

But in looking about for a real christian union, let us be on our guard, lest we take the shadow for the reality, and a counterfeit for the genuine. As we were foretold, even by our Saviour that there would be many false Christs and false prophets, so we must look out for false unions under the name of Christ.

God be praised, we are not left without a witness, but have, we might say clouds of witnesses to testify the fact, that there was real Christian Union in the apostles time. It is said of the apostles themselves, that after the Master had been taken up from them into heaven, "These all with one accord continued in prayer and supplication, &c." Here was Christian union: a small body of men, united in Christ their head, abiding together in an upper room in the city of Jerusalem. Though the world knew them not; though the enemies of Christ thought, they had crushed him, and scattered his followers forever, there they were living, united and with one accord. Acts 1. When the day of Pen-

tecost was fully come, they (all the disciples of Christ,) were all with one accord in one place." Their number was still small, yet a great day was at hand, and a great multitude was to be added. They were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." And though some were mocking, "they that gladly received his the apostle's word, were baptized: and the same day there were added unto them about three thousand souls. "And they continued steadfastly in the apostles doctrine & fellowship, & in breaking of bread & in prayer. And they continued daily with one accord in the temple." Here then was Christian union and fellowship, not any longer confined to an upper room, but publickly meeting in the temple, visible to all. "And the Lord added to the church daily such as should be saved." Acts ii. "And the multitude of them that believed were of one heart and one soul." Acts iii. 32. How beautifully and gloriously was here fullfilled the prayer of our Lord in the text, "That they all may be *One!*"

Thus far the union and fellowship of the first church was not marred or interrupted, not even by the priests, and the captain of the temple, and the Sadducees coming upon them, and laying hands on the apostles, bringing them before the rulers, and elders and scribes, and commanding them not to speak at all nor teach in the name of Jesus. So far from stopping the progress or free course of the Gospel by this command and further threatening them, we find this circumstance rather promoting the cause of Christ by five thousand souls being added to the church, and a fresh pouring out of the Spirit taking place, so that, "great grace was upon them all."

But now, the enemy of souls seeing that the powers of this world could not prevail against the church, he tried to sow his tares into it by tempting two members of the same from the path of truth and righteousness. Acts v. This attempt failing to corrupt the church, in as much these two deluded members were suddenly overtaken by a divine judgment and cut off, and "great fear came upon all the church," he the enemy of all good, endeavored to sow envy, mistrust and partiality into it, as he had sown before selfish pride and lying hypocrisy. Though failing in this second attempt to disturb the inward peace and union of the church then, how often alas! did he succeed since in his hellish endeavor by those very means!

From Jerusalem the Gospel and the church spread during the life-time of the apostles through all the known parts of the earth, into many different countries, among Jews & Gentiles yet Christian Union united them all, that believed, while they continued steadfastly in the apostles' doctrine. There was but one body, and one Spirit; One Lord, one faith, one baptism. And not only then, but since, where-ever and whenever men tried faithfully to continue in the apostles doctrine, they were united as one body, animated by one Spirit, serving the one Lord, having the same faith, and the same baptism, as the apostles had. We have tried to show the traces of Christian union from the apostolic time in our former volume, and have come with this effort up to the time of reformation, and if life and health is spared, we shall continue the investigation still further. Until then, let us hold fast to the belief, that Christ's prayer was and is fulfilled still, that his word will never fail, and that the gates of hell shall not prevail against the living fact of Christian Union.

None who believe the word of God will deny that there existed real Christian union in the apostolic age;— but, they will ask, Where is it now? I see nothing but disunion and division. But so it was in the apostolic age; some saw even then nothing but disunion. Jews & Greeks, Pharisees and Saddu-

cees, nay even members of the same family were at variance on the subject of Christianity, yet we cannot deny, there was Christianity, and real Christian union for all that. Rest assured then, my dear reader, that it was the same case ever since, and that it will be thine own fault, if thou doest not find it.

And now a word or two to those, who believe with me in Christian Union. Dearest Brethren. Hoping and trusting that you agree with me in the sentiments expressed on this great and important subject, & that we altogether agree with Christ in the principle, that all those, who have been brought to the faith by the word of the apostles, are to be One as Christ is one with the Father, then I beg you, let us closely examine ourselves, whether this principle is indeed living within us? Whether it is prized by us as high as it deserves? Whether we prize it so highly, that we are willing at all times, for the sake of union to sacrifice our own opinions, our own self-love, our own will? Whether we are willing, to put this principle to practice under all circumstances? And if we find, that there is still something in our sentiments, in our feelings, in our desires, that we cannot go heart and hand with that body of Christ, which is one spirit with Him, then I would most humbly, yet most earnestly entreat you, let us deny ourselves, give up every thing, that may be in the way of a full union, and pray in unison with our Saviour, and also act accordingly,

"*That all may be One.*"

COMMUNICATED.

"*Not forsaking the assembling of ourselves together as the manner of some is.*" Heb. x. 25.

The primitive Christians were thus enjoined by the great apostle Paul. He very well knew that by a neglect of such an essential duty, the faith of some would become weak. And to such cold and inanimate Christians he evicently alludes, when he uses the expression, "*as the manner of some is.*" That it was "the manner of some" then, ever has been, and ever will be at least while time lasts, cannot be gainsaid. But must it of necessity be so?— Certainly not. This I infer from the language of the Holy Spirit itself. For it is most positively commanded us to assemble, and not to forsake the assembling of ourselves together. Hence it is not only our privilege, but our bounden duty, as far as it is in our power.

Presuming then that we regard it our duty as well as our privilege, the next question that presents itself for our consideration, is, Why do we so often neglect it, when it certainly is in our power to perform it?—Perhaps there are almost as many reasons, as there are neglecters of this duty. We will try to anticipate a few of them, and answer them as well as we can. We need not go very far to find them ; they have suggested themselves to us too more than once as excuses for our neglecting our duty, and alas ! we have considered them sometimes as sufficient and valid, though we are far from considering them so now.

Sometimes the thought presents itself, "I have worked very hard during the week, and am now very tired and need rest, therefore I cannot go to meeting." Let us inquire prayerfully, whether this plea will excuse us? Was it absolutely necessary to work so hard, that we are now unfit for the performance of our most solemn duties? Would a brother who as "a righteous man regardeth the life of his beast," (Prov. xii. 10.)let his creatures suffer for want of food or water, because he is tired and needs rest?—Would a sister, a mother of children, consider this plea as sufficient, to excuse her from providing food for them, when they need it! Or from attending and nursing them when they are sick !– And should we forget our

being tired, when care is to be taken of our creatures, of our children, or of our own mortal bodies, and should we still continue the plea of being tired, when we ought to take care of our immortal souls, when they ought to be nourished and fed with the bread of life?

But says one. "As to that I can get this bread of life at home, I can read the word of God, I can sing and I can pray at home, and that may do me as much good as if I went to meeting." True, my dear brother, or sister, you can have the bread of life at home, and ought to use it there daily for the benefit of your own souls and for the benefit of those, that live with you. But remember we ought to do every thing at the right time and in the right place. Meetingtime, permit me to tell you, I cannot consider the right time for reading the word of God at home, unless we are unable to go to meeting:—neither can I think to be at the right place, if I am any where else but at meeting at that time. Suppose we would all stay at home, with that plea, that we can read, sing and pray at home, would we not be transgressors of that word of God, which will stand, when heaven & earth shall have passed away, and which requires of us the assembling of ourselves?

Another may say, "If our preachers could preach as well as some of our strange brethren, then I would be more regular in my attendance." Allow me to answer, that by this excuse you prove yourself to be under a mistake in regard to the object of our meetings, and I must add, this is a very serious mistake. That worldly professors have lost sight of the true object of going to meeting, and merely do so, if we may judge from their own words and actions, for the purpose of hearing, what they call good preaching, we will not deny. That by their running after good preaching they deprive themselves of the real benefits, to be derived from "the assembling of ourselves" according to the will and design of God, is also not to be denied. You ask, What then is the true object of our meeting together?—and I answer briefly, In the first place we meet for the purpose of exhibiting to the world the true worship of God, and we have learned from his word that "the true worshippers shall worship the Father (not merely with their tongues and lips, with fine words and high-flown phrases,) but in spirit and in truth; for the Father seeketh such to worship him." In the next place we meet for the purpose of publicly confessing our Lord and Saviour Jesus Christ before men, in obedience to his express will and command to which he has added the glorious promise, "to confess us also before his Father which is in heaven." But we do not meet together to worship a God who is far away, to confess an absent Lord: no, no; we come together to meet our God, who is present every where, & our Saviour who has said, "Where two or three are gathered together in my name, there am I in the midst of them." And what is more yet, we come together to hear, not what man has to say, but what the Lord has to say to us, when his word is read, and when it is preached, and all this for the final purpose, that our souls may be fed and nourished with the bread of life, and that other souls may be saved, and learn to glorify God with us. Now considering all this, will it not appear unto you as a frivolous excuse, to stay away from the meeting of the people of God, from the house of God, because some of the servants cannot set the table with such a variety of food, and in such a handsome style as others, though we must admit, the bread of life is not wanting, and is sufficient to satisfy all that are hungry?

As regards the imagined inefficiency of your speaking brethren, suppose you take the second thought on that subject. Ask yourself, Who brought them forth to occupy that responsible station among you? Perhaps you yourself were the means of placing him in the very po-

sition which he occupies; if not, the majority of your church were, and hence it becomes you to acquiesce in its conclusions if you wish to be regarded as a member in full union. And has it never occurred to you, that it must be painful to a minister to know that you are at home, because you do not like his weak effort at speaking? I can assure you, it is very mortifying to any one to know that such is the case.

Ah, says one, I do not like the man. To such an one I would recommend the reading of the xviii. chap. of Matt. and say, go and learn your duty, my erring brother.

Another may say that I expect to meet a brother in whom I cannot have confidence, yet I cannot prefer charges, because such are only my suspicions. To such I would say. Remember the word, "Thou shalt not judge."

Another may regard the weather to threatening, supposing that it might rain, and consequently he would get wet and endanger his health. To such an one I would say, brother, do you not remember that a short time ago you went to such a man's sale, and it rained nearly the whole day; you brought your umbrella into requisition. Could you not have done so on the sabbath?

Another may say, "The church but recently arraigned me before it, and treated me very unfriendly, and hence I may have the privilege to stay at home. To such a brother or sister I may say, that you perhaps are too much interested, to judge correctly, and it is more likely that you are mistaken than the whole church. You know, my dear brethren and sisters, we are required to provoke one another unto love and good works, and how are we thus to do, when we do not meet each other in the assembly of the house of God?

If we have been remiss in this duty, let us not continue thus to be, but for the future act differently. Let us always fill our place in the house of God and thus cheer the hearts of our brethren and sisters, particularly the hearts of our ministering brethren, whose greatest reward this side of heaven is, the punctual attendance of the members of the church. They may then have some reason to conclude that their labors of love are appreciated. Let every member remember the conduct of Aaron and Hur, who held up the hands of Moses whilst he was fighting the battles of the Lord. So should they do, who wish the Lord's battles now to prove successful in the hands of his ministering servants. Our Saviour once turned to his disciples, when he found others withdrawing themselves from him and asked them the question, "*Will ye also leave me?*" If he was thus plaintively induced to ask the question of his members, how do you suppose his feeble ministers feel when but few of the members attend their ministrations? Oh let it not be so any more!

* * *

For the Visiter.

OBJECTIONS OF INFIDELS AGAINST THE CHRISTIAN RELIGION ANSWERED.

To some speculative and refined observers, it has appeared incredible that a wise and benevolent Creator should have constituted *a world upon one plan and a religion for it on another*; that is, that he should have revealed a religion to mankind which not only contradicts the principal passions and inclinations which he has implanted in their natures, but is incompatible with the whole economy of that world which he has created and in which he has thought proper to place them.

"This, (say they,) with regard to Christianity, is apparently the case: the love of power, riches, honor, and fame, are the great incitements to generous and magnanimous actions, yet by this institution are all these depreciated and discouraged. Go-

vernment is essential to the nature of man, and cannot be managed without certain degrees of violence, corruption, and imposition ; yet are all these strictly forbid. Nations cannot subsist without wars, nor war be carried on without rapine, desolation, and murder ; yet are these prohibited under the severest threats. The non-resistance of evil must subject individuals to continual oppression, and leave nations a defenceless prey to their enemies ; yet is this recommended. Perpetual patience under insults and injuries must every day provoke new insults and new injuries ; yet is this enjoined. A neglect of all we eat and drink and wear, must put an end to all commerce, manufactures, and industry ; yet is this required. In short, were these precepts universally obeyed, the disposition of all human affairs must be entirely changed, and the business of the world, constituted as it now is, could not go on."

To all this I answer, that such indeed is the Christian revelation, though some of its advocates may perhaps be unwilling to own it, and such it is constantly declared to be by him who gave it, as well as by those who published it under his immediate direction: to these he says, "If ye were of the world, the world would love his own ; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John 15: 19. To the Jews he declares, "Ye are of this world : I am not of this world." John 8 : 23. St. Paul writes to the Romans, "be not conformed to this world." Rom. 12, 2. and to the Corinthians, "We speak not the wisdom of this world." 1 Cor. 2 6. St. James says, "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." James 4, 4. This irreconcileable disagreement between Christianity and the world is announced in numberless other places in the New Testament, and indeed by the whole tenor of those writings.

These are plain declarations, which in spite of all the evasions of those good managers, who choose to take a little of this world in their way to heaven, stand fixed and immovable against all their arguments drawn from public benefit and pretended necessity, and must ever forbid any reconciliation between the pursuits of this world and the Christian institution : but they who reject it on this account, enter not into the sublime spirit of this religion, which is not a code of precise laws designed for the well ordering of society, adapted to the ends of worldly convenience, and amenable to the tribunal of human prudence ; but a divine lesson of purity and perfection, so far superior to the low considerations of conquest, government, and commerce, that it takes no more notice of them than of the battles of game-cocks, the policy of bees, or the industry of ants.

They recollect not what is the first and principal object of this institution ; that it is not, as has been often repeated, to make us happy or even virtuous in the present life, for the sake of augmenting our happiness here, but to conduct us through a state of dangers and sufferings, of sin and temptation, in such a manner as to qualify us for the enjoyment of happiness hereafter.

All other institutions of religion and morals were made for the world, but the characteristic of this is to be against it ; & therefore the merits of Christian doctrines are not to be weighed in the scales of public utility, like those of moral precepts, because worldly utility is not their end. If Christ and his apostles had pretended that the religion which they preached would advance the power, wealth and prosperity of nations, or of men, they would have deserved but little credit, but they constantly profess the contrary, and every

where declare, that their religion is adverse to the world, and all its pursuits.

Christ says, speaking of his disciples, "They are not of the world, even as I am not of the world." John xvii, 16. It can therefore be no imputation on this religion, or on any of its precepts, that they tend not to an end which their author professedly disclaims; nor can it surely be deemed a defect, that it is adverse to the vain pursuits of this world; for so are reason, wisdom and experience, they all teach us the same lesson, they all demonstrate to us every day, that these are begun on false hopes, carried on with disquietude, and end in disappointment.

This apparent and professed incompatibility with the little, wretched, and iniquitous business of the world, is therefore so far from being a defect in this religion, that, were there no other proof of its divine origin, this alone, I think, would be abundantly sufficient. The great plan and benevolent design of this dispensation is plainly this: to enlighten the minds, purify the religion and amend the morals of mankind in general, and to select those of them who believe in its divine author and obey his commands, to be successively transplanted into the kingdom of heaven, which gracious offer is impartially tendered to all, who by faith in him, perseverance in meekness, patience, piety, charity, and a detachment from the world, are willing to qualify themselves for this holy and happy society.

Let us only consider, Was this universally accepted, and did every man observe strictly every precept of the Gospel, the face of human affairs and the economy of the world would indeed be greatly changed: but surely they would be changed for the better, and we should enjoy much more happiness, even here, than at present; for we must not forget, that evils are by it forbid, as well as resistance, injuries, as well as revenge: all unwillingness to diffuse the enjoyments of life, as well as solicitude to acquire them; all obstacles to ambition, as well as ambition itself; and therefore all contentions for power and interest would be at an end; and the world would go on much more happily than it now does.

But this universal acceptance of such an offer was not expected from so depraved and imperfect a creature as man: it was foreknown and foretold by him who made it, that few, very few, would accept it on these terms. He says, "Strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it." Matt. vii, 14. Accordingly, we see that very few are prevailed on by the hope of future happiness to relinquish the pursuit of present pleasures or interests, and therefore, these pursuits are little interrupted by the secession of so inconsiderable a number.

As the natural world subsists by the struggles of the same elements, so does the moral by the contentions of the same passions, as from the beginning. The generality of mankind are actuated by the same motives, fight, scuffle, and scramble for power, riches, and pleasures, with the same eagerness, all occupations and professions are exercised with the same alacrity, and there are soldiers, lawyers, and statesmen, patriots, and politicians, just as if Christianity had never existed. Thus we see this wonderful dispensation has answered all the purposes for which it was intended, it has enlightened the minds, purified the religion, and amended the morals of mankind; and, without subverting the constitution, policy, or business of the world, opened a gate though a strait one, through which all, who are wise enough to choose it, and are fitted for it, may find an entrance into the kingdom of heaven.

* * *

[We avail ourselves of the labors of a worthy cotemporary, in giving the following:

TESTIMONIES FOR IMMERSION.

From the earlier ages of the Christian Church.

We shall first introduce Hermas, who by some, is supposed to be the same with the Hermas mentioned by Paul in his Epistle to the Romans. It has, however, from later investigations been pretty generally agreed by the learned that his work belongs to the second century. The testimony which it affords to the point before us, is very clear, and as it comes so near apostolic times, also exceedingly valuable and authoritative.

We translate from the 3d Book, of Similit. 9. n. 16. p. 119—20. ed. cotel.

"It is necessary that they should *ascend* through the *water*, that they might have rest. For they cannot otherwise enter into the kingdom of God, than by laying down the mortality of their former life.—For after they, having died, were sealed by the seal of the Son of God, and entered into the reign of God. For before man could receive the name of the Son of God, he had to die; but when he receives that sign, he is freed from death, and enters into life. But that seal is water, *into which men descend* subject to death, but ascend appointed unto life. And this seal was commanded to them, and they made use of it, that they might enter into the reign of God."

It is admitted by all the learned that this passage offers a definite testimony of the practice of immersion. We might add to this another passage from Hermas. He compares the church to a tower built in the water, and then says:

"Hear, then, why the tower is built upon the waters: Because your life was and will be, saved, by water" &c. &c. Pastor Hermae, lib. 1, Vis. 3. c. 3.

JUSTIN MARTYR.

This eminent Christian writer and apologist, was converted to Christianity about the year 137, in the 23d year of his age. We translate several passages from this writer.

"This alone they also say, leading the person to be washed or baptized to the laver,"—(epi to *loutron*—bath, bathing-place.) "But this laver is called the enlightening, as those are enlightened in the mind who learn these things," &c. &c. Apol. 1. c. 79.

"Through the laver of repentance and of the knowledge of God,—namely, *baptism*," (dia tou loutrou tees metanoias kai tees gnoseos tou theou,—to baptisma &c. &c.) Dial. p. 231.

In his first Apology, Justin Martyr, gives a minute description of the manner of receiving converts into the church. From this we take the following passage:

"The manner in which we dedicate ourselves to God, we will now explain: for should we omit this, we might appear to dissemble in our statement. Those who are persuaded and believe that what we teach and inculcate is true, and who profess that they are able so to live, are directed to pray, with fasting, and to ask God to forgive their former sins. We also fast and pray with them. *Then we bring them to a place where there is water*; and they are born again in the manner in which we have been born again; for they receive a washing with water, in the name of the Father of all, the Lord God, and of our Saviour, Jesus Christ, and of the Holy Spirit. For Christ said; "except ye be born again, ye shall not enter into the kingdom of heaven," &c. &c. Apol. 1. c. 61. p. 210. ed. *Oberth.*

This was about the middle of the second century.

TERTULLIAN.

This eminent man was born about the year 160. He was a presbyter in the church at Carthage in Africa, and died probably about the year 220. His writings are numerous, as he was a literary man, having been bred to the law. We quote several passages from his works.

In the first chapter of his book on baptism we have the following singular pas-

sage. Speaking of the saving efficacy of water in baptism he says: "That with the greatest simplicity, without pomp and especial new preparations, even without the least parade, *a man is let down into the water*, and with a few words is immersed, (inter pauca verba tinctus,) and does not come forth from it any, or much cleaner, externally, nevertheless, should receive through this eternal life,—they (*the heretics*,) cannot comprehend." De Baptismo, c. 2.

"It makes no difference, therefore, whether a person is washed in the sea, or in a pool (stagno.) in a river or in a fountain, in a pond or in a bath(alveo, the bed of a stream; also, a bathing-tub or trough.) Those also whom John baptised in the Jordan, have no preference before those whom Peter baptised in the Tiber." Ibid. c. 4.

"*When we come upout of the bath* according to ancient custom, we are anointed with consecrated ointment, as oil was poured from a horn on the priesthood." &c.———"In baptism, *the dipping into the water*, is the bodily act (carnalis actus,) the forgiveness of sins, which we receive, the spiritual effect, (spiritualis effectus). Ibid. c. 7.

"The law of immersing (or dipping) is enjoined and the form is prescribed: 'Go, said he, teach the nations immersing (or dipping) them in the name of the Father, and of the Son, and of the Holy Spirit.' Ibid. c. 13.

"Therefore ye blessed ones, whom the grace of God awaits, when ye come up from that most sacred bath of your new birth," &c. Ibid. c. 20.

"The last command of Christ, was, that they (the apostles) should *immerse* (ut tingerent, dip) into the Father, Son, and Holy Spirit.—Not into one, because we are *dipped* not once but thrice,"&c. Tert. adv. Praximeam, c. 26.

"Hence we are immersed thrice." (Dehinc ter mergitamur.) De corona militis, c. 3.

CYPRIAN, BISHOP OF CARTHAGE.

This Cyprian was born at Carthage about the year 200, and died 258 a martyr's death, being condemned by the Emperor Maximus to be beheaded. We cite Cyprian as a witness to the fact that *immersion* was regarded in his day, as the general and proper form of baptism. We shall give in an appendix to these testimonies, the passage from his Epistle to Fidus, which is quoted by Pedobaptists to sustain sprinkling, Arguing strenuously against the validity of the baptism of the heretics of his day, he exclaims:

"How can baptism with them(the heretics) have any spiritual significance, with whom the Holy Spirit dwells not? And therefore, the water in which they are dipped, is to them but a carnal bath, and not the sacrament of baptism." Epist. 75. p. 223–24 ed. Bremae 1690.

Again:

"And we observe this rule, that those dipped by them, who come to us, are to be regarded as aliens and as having as yet obtained nothing, and must be baptised by us with the only real baptism of the Christian Church, that thus they may obtain the regeneration of the living (life-giving) bath."

JEROME OR HIERONYMUS.

From his commentary on Ephesians. 4.

"We are *immersed* thrice, that the oneness of the sacrament of the Trinity might appear.

AUGUSTINE. Bishop of Hippo.

In the Decreto Gratiani de consecr. distinct. 4, c. 78, we find the following:

"After you promised to believe, we *immersed* your heads three times in the sacred font; which ordinance of baptism is celebrated with the signification of a double mystery. You were properly immersed three times, who received baptism in the name of the holy Trinity. Properly were you *immersed* thrice, who received baptism, in the name of Jesus Christ, who on the third day arose from the dead. For this threefold

immersion expresses the emblem of the Lord's burial, by which you were buried together with Christ in baptism, and with Christ you were raised again in faith; so that being washed from your sins, you should, by imitating Christ, live in the sanctity of every virtue."

CYRIL, Bishop of Jerusalem,

Cyrillus Hierosolymitanus, was born at Jerusalem about the year 315, was first deacon, then presbyter, and finally bishop, of the church of Jerusalem. Among his works which have been preserved, the most important and valuable are his 23 lectures to catechumens. These are highly prized by theologians, as they afford us the most complete view of the theology, and a particular account of the rites and ceremonies of the church at that early period. From these lectures we make an extract or two.

In his lecture to the newly-baptised, c. 2, he says: "First you went into the vestibule of the baptistery," &c.&c. Then he refers to the history of the deliverance of tha Israelites and their passage through the Red Sea, as a type of the rite of baptism and its antecedents and consequents. After enumerating in the 2d chapter the principal facts of this passage of Jewish history, he proceeds in c. 3d as follows:

"Now pass with me from the old to the new, from the image to the reality. There Moses is sent by God to Egypt; here Christ is sent by the Father into the world; Moses, to lead the oppressed people (of Israel) from Egypt,—Christ to free those, who in the world are groaning under the yoke of sin. There the blood of the paschal lamb kept off the destroyer;—here, the blood of the spotless lamb, Christ, drives away the devil. That tyrant, (Pharaoh) pursued God's ancient people to the red sea;—and you too, were pursued by that bold, impudent, and wicked Satan, even to this *bath* (or *fountain*) of salvation. That tyrant sank into the ocean,—this one disappears in the salutary waters." No one can fail to see the striking and beautiful allusion to immersion in this passage. This allusion and comparison, moreover are perfectly scriptural, as will be seen by a reference to I Cor. 10 c.

Again lecture 2d, c. 4.

"Then were you led to the *pool of holy baptism*, as Christ from the cross was taken to the grave near by. Then each one was asked, if he believed on the name of the Father, and of the Son, and of the holy Spirit? And you made that salutary confession, and were dipped thrice, and came forth again. In this you represent the three-days' burial of Christ. For as Christ passed three days and three nights in the bowels of the earth, so you represent by your first coming out the first day which Christ passed in the earth, and by the *immersion* the night. For, as he who is in the night sees nothing, but he that is in the day, walks in light,—so you also, in the *immersion*, as in the night, saw nothing; but by the coming out you were placed as in the day. Thus in the same moment you died and were born, & that salutary [saving]water became at once your grave and your mother," &c.

We might add here. that Gregory of Nyssa, de Bapt. Chr. Tom. 3, p. 372, and Athanas. de parac. scrip. quest. 94, both declare that "the threefold *immersion* symbolizes the death, burial, and resurrection of Christ."

POETRY.

1.

Hail holy, holy, holy Lord,
Mysterious Three in One,
For ever be thy name ador'd,
Thy will for ever done.

2.

Hail holy font of grace and love,
When we are merg'd in thee,
Three-One below, Three-One above
In *Three-One* act we see.

THE MONTHLY GOSPEL - VISITER.

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For the Visiter.

"*And whatsoever ye do in word or deed, do all in the name of the Lord Jesus.*" Col. iii. 17.

We have tried to consider the great import of these words in a former discourse and will now endeavor to assist our dear hearers (or readers) in a few more reflections upon the subject.

I. Let us beware of mistakes. Had we been *heathens* hitherto, and had we not heard of the name of the Lord Jesus before this day, there could be no mistake with regard to the question, How have I conducted myself hitherto with regard to this apostolic admonition and direction?—We would have candidly to confess, we have never done any thing in word or deed in that name; we have not so much as heard, whether there be such a Lord Jesus, or whether it was our duty to act in his name.—Had we been *unbelieving Jews* until now, still looking for the coming of the Messiah, and hating and despising the name of the Nazarene, there could be no mistake either in this matter.

But we live in a so-called Christian land;—we have heard of the name of the Lord Jesus from our earliest infancy;—many of us have been made to believe that they were Christians almost from their very birth, and that they had done many things,—in word or deed—in the name of the Lord Jesus. And yet—while we all profess the same Lord,—we act so very differently in the name of this one Lord. What one professes in *word*, the other denies;—what one performs in *deed*, the other rejects. Need we prove it, what must be obvious to all?—No, it is a fact, which none can contradict.

And, if this is so, if it is an undeniable fact, the important question arises, Can all those different confessions and acts be really made and done in the name of the Lord Jesus?—Will He own them all as his acts?—Will He tell to each and every one, however he may do in word or deed, "Well done, thou good and faithful servant?"—Our Lord answers himself this question. He says: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matt. vii. 21. He tells us of such, who will say, "We have eaten and drunk in thy presence, and thou hast taught in our streets;" but also what the answer will be, "I tell you, I know not whence ye are; depart from me, all ye workers of iniquity." Luke xiii. 26. 27. And again says the Lord, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name have done many wonderful works. and then I will profess unto them, I never knew you: depart from me, ye that work iniquity." Matt. vii. 22. 23.

Will these solemn declarations of the Son of God, who will be the judge of us all, not be sufficient to convince us of the fearful danger of making a mistake in the service of the Lord Jesus, and by persisting in the mistake we may be finally cast away. Then beware, oh beware of mistakes, and for this purpose

2. Let us closely examine ourselves according to the words of our text.

Ask thyself then, my friend, who considerest thyself a Christian, and ask thyself before God and thy Saviour who sees thee, though thou dost not see him; who knows in what condition thy heart is, though thou wouldst shut thine own eyes before it; ask thyself before this thy omniscient Lord, How is it with my

religion, if I compare it with this Gospel-maxim?—Is this my chief principle, my firm, to me always present, habitual, active principle too?—Do I make it my duty and my pleasure to prove myself in all things as a disciple and follower of Jesus?—Is his religion, his will, his word and Gospel dear above all to me?—Is my heart wholly taken with it?—Do I speak *His* word? Are my affections, my thoughts devoted to Him?—Is his spirit, his mind to be discovered in me?—Can it be perceived immediately in my personal appearance, that I do not wish to be any longer a servant of the world in its vain and frivolous fashions, but rather a servant of the lowly Jesus?

Such questions, my dearest friends, I would wish you to answer not to me, but to your own conscience and to *GOD*. And in order to enable you to answer them correctly, let me entreat you to examine yourselves in a most particular manner with regard to those religious acts, which you have performed, and on which you probably rely as means and tokens of being servants of Christ or Christians, and permit me to tell you in the most solemn manner, that is in the name of the Lord Jesus, that if your performances do not agree with the expressed word and will of this Lord, if they are not in accordance with the command and example He has given us, he will not acknowledge them as done in his name, and your reliance on them will be in vain.

Suppose then, you imagine yourselves to have been made Christians, when yet in your infancy, by baptism, as it is now-a-days called, whether a few drops of water are sprinkled, or a few handfuls of the same element are poured on a child, who is altogether unconscious of the performance, or on an adult person, who may require it to satisfy his conscience in the most convenient manner; or whether a person is completely immersed upon a confession of his own faith once the way or three times the other way. Suppose I say, you rely on your infant-baptism for being a Christian, whether it was done by sprinkling or pouring, or even by a single or threefold immersion. Then let me suggest the following questions to ask yourself as before God. Has this act been really performed by ME? Has it been done in the name of the Lord Jesus? Is it done according to the Gospel-plan laid down by Him, to whom all power and authority is given in heaven and on earth, and who has commanded his apostles first to teach all nations, and then to baptize such as believe?

But suppose you say, I do not rely upon my infant-baptism, of which I know nothing, but what others tell me, but I have become a christian by my own act, when I, after being instructed in the word of God, in my mature youth dedicated myself to God, renewed my baptismal vows, made a public confession of the Lord, and was admitted to the Lord's table. On this head I would wish you to ask yourself such questions as these; By whose direction or advice have I done so? Was it the Lord's? Where is it written? Can I say, I have done so in the name of the Lord Jesus, when I cannot find a shadow either of precept or example in the whole compass of the New-Testament of such a proceeding? Have I not become thereby the servant of men, rather than Christ's, and followed human commandments and traditions rather than the commandment and example of the Lord Jesus?

Thus, my dear friend, I would wish you to examine most carefully every article of your creed, and every act of your religious life by this Gospel-maxim of our text, and to reject every thing, which is inconsistent with it, and if you should find, that you have never yet acted truly in the name of the Lord Jesus, be not ashamed to own it, to retrace your steps, and make a right beginning

in doing, whatsoever ye do in word or deed, in the name of the Lord Jesus.

But, my dearest brethren and sisters, while we thus exhort our friends and fellow-travellers to eternity to self-examination, we will not forget ourselves. We have abundant cause to be thankful to God, that we have been brought to see in the light of truth, what it is to do all whatsoever we do, in the name of the Lord Jesus; that by the grace of God we have been enabled to renounce sin and to believe in Jesus, the Son of God, as our only Lord and Master: that we were baptized in his name, and buried with him in baptism in the name of the Father, and of the Son and of the Holy Ghost, and that we have learnt to observe all things in the house of God according to his word. Yet suppose we were very strict and careful, in observing all the outward ordinances of the Gospel, to do all in the name of the Lord Jesus, and at the same time forget, that there is still more required of us. If Christ is indeed our Lord, he is Lord of all our time, of all our faculties, of all our property. If all whatsoever we do, should be done in the name of the Lord Jesus, then even in our every-day life we should do nothing, but what he commands, what he approves, and what he would do, were he in our place. Then we should use all, what we are and have, to the service, to the glory and in the name of Him, whose servants and handmaidens we are. Oh let us not forget, "*that Christ died for all, that they which live, should not henceforth live unto themselves, but unto him, which died for them and rose again.*" 2 Cor. v. 15. Let us, dearest brethren and sisters, examine ourselves by the example of those primitive Christians, of whom the apostle said, "*For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord, and whether we die, we die unto the Lord; whether we live therefore or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.* Rom. xiv. 7—9.

Is it necessary yet to say in order to encourage us by a motive or two, that it is both our *duty* and our *happiness*, that "*whatsoever we do in word or deed, we should do all in the name of the Lord Jesus?*"—Enough has been already said to urge us on to adopt this Gospel-maxim, and to make it the rule of our life. But allow me to say a few words more on this head, and first that it is our *duty* because *he is our Lord*, and hath a right to command;—because we are not of ourselves;—because we are his creatures, whom he has made, (as he hath made all things; John i. 3.)—because "*we are bought with a price: therefore should we glorify God in our body and in our spirit, which both are his,*" alone and forever his. 1. Cor. vi. 20.

It is also our *happiness*. Yes, my friends, there is more real happiness in being a servant of Christ, than in being a master of the world. Let us but faithfully begin to do whatsoever we do in word or deed, in the name of this our Lord Jesus; let us but act as his disciples, as his servants; let only his concern become our concern, his interest our interest, then we will partake of his love, his power, his wisdom and his glory already here in this life. Souls that come and adhere to this faithful and merciful Lord, will experience pleasures and delights, which worldly language is too poor to express, and which worldly men cannot comprehend. They will experience daily, what sinners are so slow to believe, "that the yoke of Christ is easy, and his burden light" indeed; Matt. xi. 30. that the service of Christ brings infinitely more noble joys and pleasures, than the whole world with all its inventions and improvements is able to procure.

Are you still doubtful!—still wavering and hesitating!—Imagine then the condition of the most powerful monarch in the world, who sways his sceptre o-

ver an empire; to whom princes and kings do homage, and who enjoys unbounded wealth, power and glory, such as this world may afford, but who is a stranger to God, a stranger to Christ. Whatsoever he does in word or deed, he does all in his own name; he rules and governs in his own name; he makes laws, and passes judgment in his own name, and consequently he will be responsible for all. Now ask yourself, Will he be happier, than the most humble servant of Christ, when he comes to reflect, that he is but a mortal too, that with all his power he cannot add a single year, nay, not a single day to his life, that all his power and glory will come with his life to an end, yes, that he must die too, and that after death there is a judgment, where every man, whether he was a king or a beggar, will be judged according to the deeds done in the body? Will that reflection not embitter every joy and pleasure, and make him loathe that pomp and splendor, which surrounds him, and cause him to tremble under the weight of that crown, all of which will so soon pass away?—

Now look to the other side, and realize the condition of a faithful servant of Christ, who is constantly striving to do whatsoever he doth in word or deed, yes to do all in the name of the Lord Jesus. Having obtained on his very entrance into the service of his Lord, the pardon and forgiveness of all his former sins, and being adopted into the family of God not as a servant merely, but as a child, and having the promise of the gifts of the Holy Ghost, by which he will be more and more enlightened in the truth, more and more perfected in love, more and more weaned from the world, —will he not enjoy more real pleasure, more tranquillity of soul, and in spite of all the mockeries and hatred of the world, more true peace and happiness, than all the joys and pleasures of the world, put together, could afford? And though the servant of Christ has to look for nothing else, but for tribulation, temptation and trials in this world, and has to suffer sometimes all the ills of life, which flesh is heir to, and to weep and lament over his sins, mistakes and shortcomings,—will he not enjoy more comfort and consolation under every trial, than the world knows of! Will the thought of his sins trouble him! No; coming daily to the mercy-seat, confessing his sins with godly sorrow, and asking daily in the name of the Lord Jesus for forgiveness, and asking in faith, HE WILL BE FORGIVEN. If he is faithful, will the approach of death make him afraid?—No, no; he will bid it welcome, for it will release him from all that was yet in his way, to do all in the name of the Lord Jesus.—Will the judgment to come disturb the peace of his soul?—No, never; having judged & condemned himself as a sinner, and having taken refuge to the Lord Jesus, he with all his fellow-servants in Christ will be exempt from that judgment to come.

Oh, my friends, let us only try it for once, to do all whatsoever we do in the name of the Lord Jesus! Let us repent of our sins once in his name! Let us believe in, and acknowledge Him once, for what He is truly whether we believe it or not, whether we acknowledge it or not, OUR LORD! Let us submit to Him, pay our homage to him in keeping the simple ordinances, in taking upon ourselves the easy yoke, which he requires of us?

Let us only try once to obey Him as our King, as our only Lord with our whole heart, in whatsoever he has commanded us! Let us try, not only in one or two things, but in all things whatsoever you do, without making exceptions, where He makes none: without saying, This I will do in the name of the Lord Jesus, but that I will let alone, or do it as I please. I will repent and believe in his name, but not be baptized in his name as he has commanded, and given us the example. I will partake of the bread and wine as the com-

munion of the body and blood of my Lord, but I will not stoop down to wash my brethren's feet as he has commanded, and set the example. I will fulfill his command concerning the poor, and will do them good in his name; but —to deny myself, my own notions, my own feelings, my own will, my own convenience, that is too much for me.

No, no; this is not the language of true christians, of true servants of Christ. They have learned a different lesson from their divine Lord and Master. He has done and suffered all, what his heavenly Father had commanded him. He had also received a commandment of his Father, what he should say and speak. Suppose for one moment, that Christ had done, as too many do now-a-days, and still claim the name of being Christians. Suppose he had said, I will teach and tell men what is their duty, but I will not do, what I am required to do. Or suppose he had been willing to feed the hungry to heal the sick, & to do other wonderful works, but would not have been willing, to fulfill all righteousness, and to suffer the cross. Could he have said at the close of his mission, "It is finished!" Would the redemption of mankind have been accomplished? Could we consider ourselves as bought with a price, if that price had never been paid?—No, no; our Saviour did not think so; he did not say so; he did not do so. He has given us an example, how we should do all, whatsoever we do in word or deed in the name of the Lord.

Hence let us learn, that the least command and the greatest, the most easy and the most difficult is still a command of the Lord, which we are to do. He that hath said, we should pray in his name, has also said, that we should speak in his name. He that said, "Give to him that asketh thee, and from him, that would borrow of thee turn not thou away;" Matt. v. 42. said also, "*Deny thyself, take up thy cross;*" Matt. xvi. 24. and "If thy hand or thy foot offend thee, cut them off; if thine eye offend thee, pluck it out." Matt. xviii. 8. 9. And if you think, that these are hard sayings and grievous commandments, let me tell you, that if you do them in the name of the Lord Jesus, though it may give you momentary pain, to do so, that is, to your flesh, to your carnal mind, to your Self, it will bring you lasting pleasure and satisfaction;—it will bring peace to your soul, and a heavenly delight to your inward man, and this I know to be as sure, as I know our Lord to be a "faithful and true," rewarder of them that diligently seek him." Heb. xi, 6. Rev. vii. 14.

Much might yet be said on this great and all-important subject, but let this suffice for the present, and may the Lord add his blessing to what was said in his name, and his forgiveness, where I in my great weakness have come short of my duty. Pray, pray for me, all ye that call upon the name of the Lord. Amen.

***A note which should have been inserted in the first part of this discourse on page 28, but was left out by an oversight, it is deemed necessary to be added here. We agree and suppose all those who are guided by the Word of God alone, agree with the sentiment expressed there, "that the church of Christ has the authority to select, charge, deal with and in a case of unfaithfulness discharge her ministering servants," & that consequently every member or brother, whether he be a private member or a deacon, a teacher, assistant elder or overseer, (bishop,) is in duty bound to submit to that authority. But if we would hence conclude, that any particular branch of the church might at once proceed against any or all of her ministers independently of all the other branches, reason and experience would soon teach us, that it is not only inexpedient, but also unlawful. No private member is lawfully taken under dealings, unless the church doing so is properly organized, and has met in due order, allowing the member a fair trial. In case the preachers and deacons only would undertake to pass a final judgment on him, —would not that member have cause of right to complain, that he was judged unlawfully? Are we proceeding with

the utmost care in the case of any member of Christ's body as we ought indeed, and should we be less careful, when the most necessary and most tender members of that body (the eyes &c.) are affected and to be treated? We would add yet, feeling deeply our weakness, that if it should appear to any brother, that the Visiter presents something inconsistent with the truth as it is in the LORD JESUS, we should like to be informed in love, and would thankfully receive every correction. information or advice. In this respect we are still of the same mind, which we expressed in Vol. 1. page 4. that "in case we should say any thing (inconsistent with the word of God or) contrary to the general views of the brethren either through inadvertency or misapprehension, we will with the assisting grace of God in the most public manner acknowledge our error, and make amends to the utmost of our power."

* * *

PRINCIPLES OF THE GOSPEL.

No. 5.

CHRISTIAN LIBERTY.

"*Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.*" Gal. v. 1.

It is evident, and we have taken it for granted in our introductory remarks, on the present subject, (see last No.) that the apostle alludes in our text to the law of Moses, when he speaks of "the yoke of bondage,"

It is also evident, that when the apostle Peter said, "Now therefore why tempt ye God to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?" Acts xx. 10. he meant by the *yoke* the same thing, viz. the Mosaic law.

It is likewise evident, that while the apostles themselves continued to observe this law, and even Paul to submit to that yoke, for the Jews' sake, they were unanimously opposed to putting this yoke upon the necks of the disciples from the Gentiles earnestly contending for the liberty, wherewith Christ hath made us free.

Yes, my friends, it is lastly evident, that the apostles were so deeply impressed with the importance of this Gospel-principle of Liberty, that they condemned in the strongest terms a practice contrary to this principle, Peter calling it "a tempting of God," and Paul speaking of such, as of "*false* brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage." Gal. ii. 4. And if they did so with regard to that law which was of divine origin, as well as the Gospel, what would they say to those who have tried, and alas too successfully, to bring men into bondage to their own notions, to their own laws and practices, under the name of Christianity! And how necessary for us to study the principles of the Gospel and guard against being led astray from them.

Perhaps there is no better way to come to a proper understanding of this Gospel-principle, than by contrasting the Mosaic law of bondage with Christ's perfect law of liberty, as James calls it.

Nothing can be more plain, but that while the Mosaic law is indeed a yoke of bondage keeping in a state of servitude all its subjects, as long as they live, who having to observe a vast number of laws, statutes, commandments, sacrifices, ceremonies and ordinances, never being asked whether they are willing, but always strictly commanded, "Thou shalt!" and threatened with the most awful punishment, if transgressing;—on the other hand the Gospel of Christ is indeed a law of liberty, making none a subject, but him who is of his own free will desirous of becoming such, nor binding him any longer, but as long as he remains willing.

This principle is so frequently declared in the New Testament, that it is really astonishing, how professors of Christianity could so far overlook them, as to act in direct opposition to it, still thinking they were serving Christ and his

cause, by bringing forcibly, as they thought into his fold, those who had no will of their own in the matter. Let us reflect only on the following passages, which are the express words of our Saviour himself.

"If any man *will* come after me let him deny himself, and take up his cross, and follow me." Matt. xvi. 24. "If thou *will* enter into life &c." Matt. xix. 17. '*Whosoever will* come after me, &c. Mark 8, 34. Luke ix. 23, "If any man *will* do his will, he shall know of the doctrine whether it be of God, or whether I speak of myself." John vii. 17. And even in his glorious Revelation to John he caused him to write, "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And *Whosoever will*, let him take the water of life freely." Rev. xxii, 17.

But perhaps there is one, that would say, there is at least one passage in the New Testament, that contradicts liberty and favors compulsion, Yes, my friend, I am aware of this, and know also, that those who have tried to convert men to Christianity by force have frequently referred to this passage, in defence of their practice. But let us examine it. We find it Luke xiv. 23, where it is said, "Compel them to come in." Yes this favors apparently compulsion, but let us look a little further. The word that is here rendered "compel," is the same that elsewhere is given "*constrain*," and in no case of its occurrence in the New Testament it can imply physical force. See for instance Matt. xiv. 22. "And straightway Jesus *constrained* his disciples to get into a ship &c." The same words occur Mark vi. 45. Now let us inquire, how did our Saviour constrain his disciples to get into a ship, and the answer must be, It is impossible to think that his disciples needed any thing more but his bidding, and on account of their being loth to leave him alone,, and go without their Master, not knowing yet how he could come after them to the other side without a ship, they required perhaps earnest and repeated urging.

Thus, beloved, we may bid our friends and hearers to come, we may entreat them earnestly and urge them repeatedly with Gospel-words and Gospel-motives, but we should never forget this principle of liberty, "Whosoever will &c." which we hope, will be by this time considered sufficiently established. But not only in the entering of the church, nay, in every subsequent action of the individual member or the whole church, there is liberty.

The question has been asked, Whether the church has the right and liberty to refuse a person making application for baptism, or whether the church has even to be counselled at all about receiving a member? This question, and similar ones have sorely puzzled brethren, who thought nothing should be done but where we can show a "Thus saith the Lord," for it. Last winter two respectable men called at our house, and had a good many questions to ask. Among others there was this one, Whether we would be willing to baptize a person, without holding counsel with the church? Whether we had any scripture for this practice, and if not, whether it it was right to do so? We do not now recollect, what we then answered, any further than this, that those men appeared to be satisfied, and had nothing to say against it. But we will now give our views on the subject.

In the law of circumcision (Gen, xvii. 9. &c.) God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee, in their generations. This is my covenant which ye *shall* keep, between me, and you, and thy seed after thee; Every man-child among you, *shall* be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. And he that is *eight days old* shall be circum-

cised among you, *every* man-child in your generations; he that is born in the house, or bought with money of any stranger, which is not of thy seed. He that is born in thy house, and he that is bought with thy money, *must needs be circumcised*, &c." Here every thing is plainly, distinctly and unmistakeably prescribed, the persons by whom?— the manner how?— and the time, when? this ordinance should be observed, that the Jews even to this our day perform it in every part of the world alike, & in consequence thereof are still under the yoke of bondage. And observe, my friend, there is no choice left, no room for counselling; if the man-child is *eight* days old, born in the family of a Jew, "*it must needs be circumcised.*"

But let us now examine the perfect law of Christ with regard to baptism. It is not limited to a single family or nation, & their natural offspring &c. but it is *free* to all of every nation. It is not limited in time, but while the day of grace lasts, whosoever will, let him take the water of life freely. Still there is prescribed a certain age and certain prerequisites. When a man truly repents of his sins, and believes with all his heart, that Jesus Christ is the Son of God, and is now willing to submit in all things to the Gospel, he has attained that true eighth day of a new life, and of that he himself not only is to judge, but also the church, which is to receive him as a member & that the church has not merely the right, but the solemn duty to reject an application, where those prerequisites in her judgment are wanting. If only the applicants were at liberty, and the church had no liberty, but were *compelled* to receive them, when and how they please to come, how could we stand fast in that liberty wherewith Christ hath made us free.

However we have also apostolical example of holding counsel respecting those who are to receive baptism, since we read of Peter putting the following question to his believing brethren of the circumcision with regard to Cornelius and all which heard the word in his house. The question was, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" "And (no man forbidding) he commanded them to be baptized in the name of the Lord." Acts x. 47. 48.

But seeing that the Jews in observing circumcision have all the world over but one practice, and on the other hand, that those professing Christianity differ so very much in regard to baptism, the question may arise. If the Lord could give a law four thousand years ago in such plain terms, that it cannot be misunderstood to this day, but all that observe it, understand and observe it alike,—was it not possible also, that the law of baptism &c. which is only or not quite half as old, might have been given in such plain terms also, that there could not be a misunderstanding? We answer, Yes, undoubtedly; He, that made the dumb to speak, and spake as never man spake, He could have given us the law of baptism &c. in such words which could not have been mistaken; but then it would have been *not* a perfect law of liberty, but a law of bondage, and the children of the bond-woman and of the free could no longer be distinguished.

We might continue thus to compare some more of the many ordinances in the Mosaic law, with the few simple ordinances of the Gospel, in order to exemplify still farther how in every one of the former the yoke of bondage, and of the latter the principle of liberty is exhibited, but we forbear for fear of being tedious.

Feeling that we have not been able to do justice to the subject we have treated on in these hasty remarks, we shall be very happy, if they will only serve as an incentive for others to study more deeply into,—and give us their more mature thoughts on this principle.

Some of our dear readers may have expected something different by the heading of this article, or even by the text we had chosen. Such we would beg to consider, that we did not intend to speak just now on Christian Liberty as a state or condition to be enjoyed, or on the glorious liberty of the children of God, as possessed by them really, though not fully, already here on earth, a subject which we would much rather have chosen. But we tried merely to speak on liberty as a principle or rule of action, following in order those other principles, which we considered before, though we have perhaps limited ourselves within too narrow bounds, and in this manner have exemplified better in deed, than we were able to do in words, what we mean by the principle of liberty.

[To be concluded in our next.

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Communicated.

Dear Editor.—The following selected extracts I send you as an humble contribution to the "Gospel-Visiter," subject to your acceptance in view of publication.

SELECT EXTRACTS.

"A christian does not turn his back upon the fine things of this world because he has no natural capacity to enjoy them, no taste for them; but because the Holy Spirit has shown him greater and better things. Hence, he wants flowers that will never fade; he wants something that man can take with him to another world; he is like a man who intends to quit his house, and having secured a new one he is no more anxious to repair, much less to embellish and beautify the old one; his thoughts are upon the *removal*.—If you hear him converse, it is upon the house to which he is going. Thither he sends his goods; and thus he declares plainly what he is seeking."

Is he bereaved of his goods and worldly estate?" He comforts himself in the consciousness of a better treasure, that can never be lost.—Is he afflicted with sickness?—His comfort is, that the inward man is so much more renewed daily, as the outward perisheth.—Is he slandered and unjustly disgraced? His comfort is that there is a blessing that will more than make amends.—Is he banished?—He knows he is on his way homeward.—Is he imprisoned?—His spirit cannot be locked in. God and his angels cannot be locked out.—Is he dying?—To him "to live is Christ, and to die is gain."—Is he dead! He "rests from his labours" and is crowned in glory. In short, he is perfect gold, that comes more pure out of the fire than it went in; neither had he ever been so great a saint in heaven, if he had not passed through the flames of his trial here upon earth."

Hence, "when you lie down at night, compose your spirit as if you were not to awake till the heavens be no more, and when you awake in the morning, consider that new day as your last, and live accordingly.—Surely that night cometh of which you will never see the morning, or that morning of which you will never see the night: but which of your mornings or nights will be such you know not. Let therefore the mantle of worldly enjoyment hang loose about you, that it may be easily dropped, when death comes to carry you into another world.—When the corn is forsaking the ground, it is ready for the sickle: when the fruit is ripe, it falls off the tree easily, so also when a christian's heart is right, being truly weaned from the world, he is prepared for death, and it will be the more easy for him. A heart disengaged from the world is a heavenly one, and then only are we ready for heaven, when our heart is there before us."—

"Time is short, and eternity is long; yet, in this short time we must prepare

for a long eternity. O! what a solemn duration is before me! But what an infatuation is within me, that I should mind the trifling things of time, and forget the interests of eternity! Truly, when I compare eternity and time, I am astonished that eternity does not swallow up time in my concerns and meditations. With what deceptive visions and delusive dreams are we entertained here in comparison of that divine understanding, intuitive knowledge, noonday discoveries, vigor and activity of soul, we shall be possessed of, when we awake from mortality to immortality, yea, from all the slumbers of transitory life to the fulgence of heavenly glory?

And yet, wo is me! Am I not more anxious to grow in earth, than to grow for heaven? Will not the fear of temporal losses at times outbalance the joy I should have in obedience? While God and glory have a passing meditation in my heart, have not the vanities of the world a prominent mansion? Does not worldly sorrow take a deeper root in my soul than spiritual joy? And were my thoughts counted one by one, while vanities reap the whole harvest, sacred things have scarce the tithe? Is this, alas! the behaviour of a candidate for bliss, the practice of an expectant of glory? One thinks least on what he loves least. O mournful conclusion! that I love God least, since he is least in my thoughts!

But let me rise in my contemplations, and see the goodly hosts of the ransomed nations, dwelling in the noonday display of His glory, possessed of pleasures, free as the fountain whence they flow, and full as their unlimited desire, their souls are replenished with the most refined satisfaction, sacred delight, and substantial joy. What an august assembly are the inhabitants of a better world! wearing crowns, walking in white, holding sceptres, exalted in their natures, their visions cloudless, their conceptions bright, their thoughts elevated, their songs transporting, their happiness confirmed, their love burning, all their powers entranced forever,—eternally with God in heaven. O the sweet contemplation of the happiness of disembodied saints in glory!—

L . . Z.

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CORRESPONDENCE.

LETTERS

Received up to August 15.

From Shenandoah Ironworks, Va. 2 subscr. Somerset co. Pa. Wabash co. Ind. Allegheni co. Md. 11. subscr. Washington co. Pa. Cambria co. Pa. 6. subscr. (3 paid.) Summit co. O. 1. Jennings co. Ind. (payment for vol. 1.) New york city. Carroll co. Md. Union co. Pa. (The minutes have been sent.) Fayette co. Pa. 5. subscr. Adams co. Pa. Stark co. O. 3. Cleveland, O. Kosciusko co. Ind. Seneca co. O. 6 subscr. (2 paid) Lancaster co. Pa. 4 subscr. and for books. Knox co. O. From Europe, 2 letters. Franklin co. Pa. 2. Frederic co. Md. 12. subscr. Montgomery co. Pa. 5. subscr. Perry co. Pa. Adams co. Pa. 7. subscr. Philadelphia, city 1. Newyork city. Evansport. O. 3. Hardy co. Va. Frederic co. Md. 5. subscr. Frederic co. Va. Cincinnati, O. Schuylkill, Pa. Bedford co. Pa. 11. subscr. (5 paid.) Preston co. Va. 1. Somerset co. Pa. Frederic co. Md. 4. (not paid) Dayton, O. Ashland, O. 1.

APPOINTMENT.

We would repeat, what we have stated already in the June number, that there will be a lovefeast held God willing in the Clarion church at br. William Mehl's in Venango co. Pa. on the 11th of September next, and that members and especially ministering brethren are cordially invited to attend. Brethren from Ohio, going there, would be requested, to give us a day on their way-home, say the 14th of September, at our Meeting-house, and we are further requested to say that there will be another communion meeting on the 16th of September at the house of Daniel Mountz in Sandy church, Columbiana co, O. and a like invitation is extended to members and brethren, speakers in particular, in Pennsylvania, Ohio or elsewhere.

For the Visiter.

As there is a difference of opinion on the subject, whether Judas Iscariot did or did not commune with our Saviour, when the bread and wine was instituted, some saying that he did, and others that he did not, and both parties say they have scripture on their side;—will not some of our brethren that are able, give us a lecture on that subject through the medium of the Visiter?

E. S.

* * *

For the Visiter.

Dear Editor.

I wish to propose the following query through the columns of the Visiter, hoping that you or some of your able correspondents will give, through the same source, an answer to the same.

Have Christians a right according to the Gospel to take part in conducting a Union Sunday-scool in the capacity of a teacher or officer of the same, making contributions thereto, &c.?

OUR HYMNBOOKS.

Those brethren, that have sent orders for Hymnbooks, will please to have a little patience yet. Last May we had the whole stock of Hymnbooks, which was yet on hand or rather in the hands of the binder, sent on to the place of yearly meeting in order to supply all those that would want any there. The books however did not arrive in time, and many were disappointed as well as we. We did not know what had become of them, until some time after we had got home again. But then they were unsold, and probably the greater part of them is yet. For us to undergo the heavy expense of a new edition, while there were nearly a thousand books unsold or at least not paid for, without knowing whether there was any prospect of selling them soon, we felt rather unwilling. But we can now say, that we expect soon to have a fresh supply, and all those that have ordered and even paid for Hymnbooks, shall have the books sent as soon as possible. All orders should distinctly state whether single english, or double, (german & english) are wanted.

Books that will not weigh over 32 ounzes can now be sent by mail, but the postage must be paid in advance, one cent an ounze, if within 500 miles distance, and if over 500 miles, double those rates. If brethren wish to avail themselves of this opportunity, and send us an order with one dollar by mail, we will send either 3 english or 1 english & 1 german-english (double) Hymnbook for that amount, and pay the postage for them. For $ 5,00 we will send 16 english for $ 10— 33 english or otherwise in proportion, free. If 5 or 10 dollars are sent, request the Postmaster to write the word "Registered" on the letter.

SELECTED.

PREACHING.—The virtue which we ascribe to our public discourses is derived exclusively from their constituting an ordained instrumentality; and our confidence that the virtue will not be found wanting, flows only from a conviction that an instrumentality, once ordained, will be duly honored by God.

We believe assuredly that there is at work, in the sanctuaries of God, an agency independent of all human, but which is accustomed to make itself felt through finite and weak instruments. As the words flow from the lips of him who addresses you, flow apparently in the unaided strength of mere earthly speech, they may be endowed by this agency with an energy which is wholly from above, and thus prevail to the setting Christianity before you with as clear evidence as was granted to those who saw Jesus in the flesh.

Yea, so deep is our persuasion of our living under the dispensation of the Spirit, and of preaching being the chief engine which this spirit employs in transmitting a knowledge of redemption, that, after every endeavor, however feeble and inadequate to bring under men's view "the mystery of godliness," we feel that practically as much is done for them as though they had been spectators of Christ's expiatory sufferings;

and therefore could we boldly wind up every such endeavor, by addressing our auditors as individuals, "before whose eyes Jesus Christ hath been evidently set forth, crucified among them."

* * *

THE LAW OF GOD REJECTED BY PAGANS.—"The reason why we hate that law," said some idolators to a zealous missionary, "is because it is holy; and therefore it is we destroy it. If it would allow us to rob freely, if it did dispense with our paying the tribute which the king exacts, if it taught us to be revenged of our enemies, and give way to our passions, without being exposed to the consequences of debauchery, we would heartily embrace it: because it so severely curbs our inclinations, therefore we reject it, and do command you the catechist to depart out of the province immediately."

BREAKING THE COMMANDMENTS.—A poor negro, a few years ago, thus addressed the late Rev. Mr. Johnson, at Regent's Town, on the western coast of Africa:—

Yesterday when you preach you show me that the law be our Schoolmaster to bring us to Christ. You talk about the ten commandments. You begin at the first, and me say to myself, "Me guilty!" the second, "Me guilty!" the third, "Me guilty!" the fourth, "Me guilty!" the fifth, "Me guilty!" Then you say the sixth, *Thou shalt not kill*; me say, "Ah me no guilty! me never kill some person." You say, I suppose plenty people live here, who say, "Me no guilty of that!" Me say again in my heart, "Ah me no guilty?" Then you say, "Did you never hate any person? did you never wish that such a person, such a man, or such a woman, was dead?" Massa you talk plenty about that; and what I feel that time I can't tell you. I talk in my heart, and say, "Me the same person!" My heart begin to beat; me want to cry, my heart heave so much me don't know what to do. Massa, me think me kill ten people before breakfast! I never think I so bad. Afterwards you talk about the Lord Jesus, how he take off our sin. I think I stand the same like a person that have a big stone upon him head, and can't walk— want to fall down. O Massa, I have trouble too much; I no sleep all night. (He wept much.) I hope the Lord Jesus Christ will take my sins from me. Suppose he no save me, I shall go to hell forever.

* * *

A KEEN REPLY.—John Wesley, in a considerable party, had been maintaining, with great earnestness, the doctrine of *Vox Populi vox Dei*, against his sister, whose talents were not unworthy the family to which she belonged. At last the preacher, to put an end to the controversy, put his argument in the shape of a dictum, and said, "I tell you, sister, the voice of the people *is* the voice of God." "Yes," she replied mildly, "it cried, crucify him, crucify him!" A more admirable answer was perhaps never given.

* * *

A STRANGE THING.—A friend of Tedyuscung, once said to him, when he was a little intoxicated, "There is one thing very strange, and which I cannot account for; it is why the Indians get drunk so much more than the white people." "Do you think strange of that? said the old chief, "why it is not strange at all. The Indians think it no harm to get drunk whenever they can: *but you white men say it is a sin, and yet get drunk nevertheless!*"

* * *

HOLINESS OF GOD.

The holiness of God makes the angels cover their faces, and crumbles Christians, when they behold it, into dust and ashes.

For the Visiter.

OBJECTIONS OF INFIDELS

against the Christian Religion answered.

Others have said, that if this revelation had really been from God, his infinite power and goodness could never have suffered it to have been so soon perverted from its original purity, to have continued in a state of corruption through the course of so many ages, and at last to have proved so ineffectual to the reformation of mankind.

To these I answer, that all this, on examination, must be expected to result from the nature of all revelations communicated to so imperfect a creature as man, and from circumstances peculiar to the rise & progress of the Christian in particular; for when this was first preached to the Gentile nations, though they were not able to withstand the force of its evidence, and therefore received it, yet they could not be prevailed on to relinquish their old superstitions, and former opinions, but chose rather to incorporate them with it; by which means it was necessarily mixed with their ignorance, and their learning; by both which it was equally injured.

The people defaced its worship by blending it with their idolatrous ceremonies, and the philosophers corrupted its doctrines by weaving them up with the notions of the Gnostics, Mystics, and Manichæans, the prevailing systems of those times. By degrees its irresistible excellence gained over princes, potentates and conquerors to its interests, & it was supported by their patronage, but that patronage soon engaged it in their policies and contests, and destroyed that excellence by which it had been acquired.

At length the perverted professors of the Gospel enslaved these princes and conquered these conquerors their patrons, and erected for themselves [in the papal church] such a stupendous fabric of wealth and power as the world had never seen. They then propagated their religion by the same methods by which it had been persecuted: nations were converted by fire and sword, and the vanquished were baptized with daggers at their throats.

All these events we see proceed from a chain of causes and consequences, which could not have been broken without changing the established course of things by a constant series of miracles, or a total alteration of human nature. Whilst that continues as it is, the purest religion must be corrupted by a conjunction with power and riches; and it will also then appear to be much less corrupted than it really is, because many are inclined to think that every deviation from its primitive state is an improvement.

Christianity was at first preached by the poor and mean, in holes and caverns, under the iron rod of persecution; and therefore many absurdly conclude, that any degree of wealth or power in its ministers, or of magnificence in its worship, are improvements consistent with the genuine simplicity of its original state: they are pleased, that modern bishops should possess titles, palaces, revenues, and coaches, when it is notorious that their predecessors, the apostles, were despised wanderers, without houses or money, and walked on foot.

The apostles indeed lived in a state of poverty and persecution attendant on their particular situation, and the work which they had undertaken; but this was no part of the religion, and not considered incumbent on their successors to imitate their poverty and meanness, than to be whipped, imprisoned, & put to death, in compliance with their example. Thus it came to pass, that all those changes were considered as favorable alterations in Christianity and its profes-ors: which if not abused to the purposes of tyranny and superstition, were in fact no more than the

necessary and proper effects of its more prosperous situation.

When a poor man grows rich, or a servant becomes a master, they should take care that their exaltation prompts them not to be unjust or insolent; but surely it is not requisite or right, that their behaviour and mode of living should be exactly the same, when their situation is altered.

How far this institution has been effectual to the reformation of mankind, it is not so easy now to ascertain, because the enormities which prevailed before the appearance of it are by time so far removed from our sight that they are scarcely visible; but those of the most gigantic size still remain in the records of history; as monuments of the rest.

Wars in those ages were carried on with a ferocity and cruelty unknown to the present: whole cities and nations were extirpated by fire and sword; and thousands of the vanquished were crucified and impaled for having endeavored only to defend themselves and their country.

The lives of new-born infants were then entirely at the disposal of their parents, who were at liberty to bring them up, or expose them to perish by cold and hunger, or to be devoured by birds and beasts; and this was frequently practised without punishment, and even without censure.

Gladiators were employed by hundreds to cut one another to pieces in public theatres for the diversion of the most polite assemblies; and though these combatants at first consisted of criminals only, by degrees men of the highest rank, and even ladies of the most illustrious families, enroiled themselves in this honorable list.

On many occasions human sacrifices were ordained; & at the funerals of rich & eminent persons, great numbers of the slaves were murdered as victims pleasing to their departed spirits. The most infamous obscenities were made part of their religious worship, and the most unnatural lusts publicly avowed and celebrated by their most admired poets.

At the approach of Christianity all these horrid abominations vanished; & amongst those who first embraced it, scarce a single vice was to be found. To such an amazing degree of piety, charity, temperance, patience, and resignation were the primitive converts exalted, that they seem literally to have been regenerated, and purified from all the imperfections of human nature; and to have pursued such a constant and uniform course of devotion, innocence and virtue, as in the present times it is almost as difficult for us to conceive as to imitate.

If it is asked, why should not the belief of the same religion now produce the same effects? the answer is short, because to so great an extent it is not believed. The most sovereign medicine can perform no cure, if the patient will not be persuaded to take it. Yet, notwithstanding all impediments, it has certainly done a great deal towards diminishing the vices, and correcting the dispositions of mankind; and was it universally adopted in belief and practice, would totally eradicate both sin and punishment.

Objections have likewise been raised to the Divine authority of this religion from the incredibility of some of its doctrines, particularly of those concerning the Trinity, and atonement for sin by the sufferings and death of Christ; the one contradicting all the principles of human reason, and the other all our ideas of Divine justice.

To these objections I shall only say, that no arguments, founded on principles which we cannot comprehend, can possibly disprove a proposition already proved on principles which we do understand; and, therefore, that on this subject they ought not to be attended to. That three Beings should be one Being, is a proposition which apparently contradicts reason, that is, our reason; but it does not from thence follow, that

it cannot be true; for there are many propositions which are above our reason, and yet are demonstrably true.

One is the very first principle of all religion, the being of a God; for that anything should exist without a cause, or that any thing should be the cause of its own existence, are propositions equally contradictory to our reason; yet one of them must be true, or nothing could ever have existed.

In like manner the overruling grace of the Creator, and the free-will of his creatures, his certain foreknowledge, of future events, and the uncertain contingency of those events, are to our apprehensions absolute contradictions to each other; & yet the truth of every one of these is demonstrable from Scripture, reason and experience.

All these difficulties arise from our imagining that the mode of existence of all beings must be similar to our own; that is, that they must all exist in time and space; and hence proceeds our embarrassment on this subject. We know that no two beings, with whose mode of existence we are acquainted, can exist in the same point of time, in the same point of space, and that therefore they cannot be one; but how far beings whose mode of existence bears no relation to time or space, may be united we cannot comprehend; and therefore the possibility of such a union we cannot positively deny.

In like manner our reason informs us, that the punishment of the innocent, instead of the guilty, is diametrically opposite to justice, rectitude, and all pretensions to utility; but we should also remember, that the short line of our reason cannot reach to the bottom of this question: it cannot inform us by what means either guilt or punishment ever gained a place in the works of a Creator infinitely good and powerful, whose goodness must have induced him, and whose power must have enabled him to exclude them. It cannot assure us, that some sufferings of individuals are not necessary to the happiness and well-being of the whole. It cannot convince us; that they do not actually arise from this necessity, or that for this cause they may not be required of us, or that they may not be borne by one being for another: and therefore if voluntarily offered, be justly accepted from the innocent instead of the guilty.

Of all these circumstances we are totally ignorant; nor can our reason afford us any information, and therefore, we are not able to assert that this measure is contrary to justice, or void of utility. For, unless we could first resolve that great question, *Whence came evil?* we can decide nothing on the dispensations of providence; because they must necessarily be connected with that undiscoverable principle, and, as we know not the root of the disease, we cannot judge of what is, or is not, a proper and effectual remedy.

It is remarkable, that, notwithstanding all the seeming absurdities of this doctrine, there is one circumstance much in its favor; which is, that it has been universally adopted in all its ages, as far as history can carry us back in our inquiries to the earliest times; in which we find all nations, civilized, and barbarous however differing in all other religious opinions, agreeing alone in the expediency of appeasing their offended deities by sacrifices, that is, by the vicarious sufferings of men or other animals.

These notions could never have been derived from reason, because it directly contradicts it; nor from ignorance, because ignorance could never have contrived so unaccountable an expedient, nor have been uniform in all ages and countries in any opinion whatsoever; nor from the artifice of kings or priests, in order to acquire dominion over the people, because it seems not adapted to this end, and we find it implanted in the minds of the most remote savages at this day discovered, who have neither kings nor priests, artifice nor dominion

amongst them. It must therefore, be derived from natural instinct, or supernatural revelation, both which are equally the operations of Divine power.

THE PROPHECIES

Concerning the Messiah.

II, With regard to the family of which Christ was to be born, it is pleasing to observe the manner in which the light of prophecy, dim and feeble at first, breaks forth more and more unto the perfect day. In the first promise which was made to the mother of mankind, she was assured only in general terms that it was "*her seed*, which should bruise the serpent's head."—Gen. iii. 15.

When Abraham, the father of the chosen people, was providentially called to leave his own country, and his kindred, for a land that God would show him, he received the express promise, that "in him," or as was afterwards more distinctly explained to him, "in his seed, all families of the earth were to be blessed."—Gen. xii. 3. xxii. 18. This patriarch had more than one son, and, in answer to his prayer, "Oh that Ishmael might live before thee," as well as on other occasions, he was expressly told, that the covenant was to be made, not with Ishmael, his first begotten, but with the son of Sarah who was not yet born. "Sarah thy wife, shall bear thee a son indeed, and thou shalt call his name Isaac; and I will establish my covenant with him for an everlasting covenant, and with his seed after him. And as for Ishmael, I have heard thee, behold, I have blessed him,"—and I will make him a great nation. But my covenant will I establish with Isaac, which Sarah shall bear unto thee." Gen. xvii. 18-21.—

Isaac in like manner had two sons, Esau, and Jacob; and here again, the promise was limited to Jacob, to the exclusion of his elder brother. The Lord said unto Jacob, "I am the Lord God of Abraham, thy Father, and the God of Isaac;"—"in thee and in thy seed, shall all the families of the earth be blessed." Gen. xxviii. 13. 14.

Jacob had twelve sons, and in the prophetic blessing, which he pronounces over them, on his death-bed, he distinctly marks out the chosen tribe. After warning Reuben, that though he "was his first born, his might and the beginning of his strength, the excellency of dignity, and the excellency of power, yet unstable as water, he should not excel,"—and declaring of Simeon and Levi, that "he would divide them in Jacob, and scatter them in Israel,"—he, in rapturous and glowing language, hails the future glory of the more highly favored Judah. "Judah, thou art he, whom thy brethren shall praise; thy hand shall be in the neck of thine enemies, thy father's children shall bow down before thee:" "the sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." Gen. xlix. 3-10.

It was lastly revealed, that the promised Deliverer should be of the stock of Jesse, and the house of David. "There shall come forth," said Isaiah, "a rod out of the stem of Jesse, and a branch shall grow out of his roots, and the Spirit of the Lord shall rest upon him," &c. Is. xi. 1. So also, Jeremiah declares, "Behold the days come, saith the Lord, that I will raise unto David a righteous branch," &c.—all this was fulfilled in the person of Jesus Christ, who was the seed of the woman: the seed of Abraham, of Isaac, and of Jacob; of the tribe of Judah, of the stock of Jesse; and of the house and lineage of David.

III, With regard to the time of Messiah's birth, it was announced by the patriarch Jacob, in the passage already quoted, that "the sceptre should not depart from Judah, nor a lawgiver from

between his feet, *until Shiloh come*;" Gen. xlix. 10. which implied, that this tribe should continue a peculiar people possessing its own laws, until the coming of the Deliverer.

Every other tribe lost this distinction, long before the appearance of Christ. The ten revolting tribes never returned from Assyria. Benjamin became an appendage of the tribe of Judah. But Judah continued a distinct people, retaining, even under a foreign master, its own peculiar laws and customs. Thus, in our Saviour's trial before Pilate, the governor bade the Jews, "take him & judge him *according to your law*." John xviii. 31. From the answer made to this proposal, it would appear, indeed, that their former rights, in this respect, had begun to be curtailed, and, that they had lost, in their own persons, the power of life and death; though even in this matter, they seem to have retained the right to call upon the foreign judge to administer "their law," "We have a law." said they, "and by our law he ought to die." John xix. 7. The sceptre was then departed; and not long thereafter the Jews ceased to be a nation, and were scattered over the face of the earth. Had Christ's appearance accordingly taken place at a period not much later than it actually did, the prophetic declaration of the patriarch could not have been accomplished.

With regard to the time of this appearance, also, a remarkable revelation was made to Daniel. "*Seventy weeks* are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. Know, therefore, and understand, that, from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks." "And after threescore and two weeks shall Messiah be cut off, but not for himself." Dan. ix. 24-26,

Now, it has been shown by Sir Isaac Newton, as well as many other learned men, that by computing each day for a year, the seventy weeks were precisely accomplished at the time when Christ was *cut off*. On this subject it seems proper to remark, that the divisions of years, as well as of days, into weeks or portions of seven, was quite familiar to the Jews, with whom every seventh year was a sabbath for the land, as every seventh day was for the people.

It is also remarkable, that this comparison of years to days seems not to have been uncommon in their prophetic language. It was thus the Lord, by Moses, foretold to the children of Israel their forty year's detention in the wilderness: "After the number of the days, in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years." Num. xiv. 34. Thus also we read in the fourth chapter of Ezekiel, that the Lord enjoined this prophet to perform a certain observance for forty days, as typical of a period of forty years; saying, "I have appointed thee EACH DAY FOR A YEAR." Ez. iv, 6. There yet remains one striking circumstance, by which the prophets still further limited the period of Messiah's advent, namely, their declaration that it should take place during the subsistence of the second temple. "I will shake all nations," saith the Lord by Haggai, "and the desire of all nations shall come, and I will fill *this house* with glory, saith the Lord of Hosts." Hag. ii. 7. So also Malachi announces, "The Lord, whom ye seek, shall suddenly come to his temple, even the Messenger of the covenant, whom ye delight in; behold he shall come, saith the Lord of Hosts." Mal. iii. 1.

At a time accordingly, when men were eagerly looking out for the "desire

of all nations," Christ came to that temple, of which within a few years, not one stone was to be left upon another, and there received the welcome greetings of those "who waited for the consolation of Israel."

IV. The precise *place* of the Messiah's birth is distinctly pointed out in ancient prophecy. "Thou BETHLEHEM EPHRATAH," saith Micah, "though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that is to be ruler in Israel." Mic. v. 2, Had an uninspired penman ventured to predict, from probability alone, the birth-place of the promised king of Judah, he would hardly have fixed it at Bethlehem: which, though truly the city of David, was only the residence of his early years, under the lowly roof of his father Jesse. Such a writer would, on the contrary, have rather led his countrymen to look for this event at Sion, the royal residence,

Relying, however, on the prophecy of Micah, the Jews appear to have had an universal expectation that their king was to be born at Bethlehem. So the priests and scribes expressly told Herod, when he, with jealous fear, made inquiry upon the subject. Matt. ii. 5. So also, on one occasion, some of the Jews, under the erroneous notion that Christ was a native of Nazareth, where he had been brought up, rejected him saying, "Shall Christ come out of Galilee? Hath not the Scripture said, that Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?" John vii. 41. 42.

It adds moreover, much weight to the evidence of Scripture prophecy, that the ordinary residence of Christ's mother was at Nazareth; and that the providence of God has so ordered, for the fulfilment of the prediction, that she should, notwithstanding, be at Bethlehem at the time of her son's birth. This too, was brought about, not by means of agents, who had in view the accomplishment of prophecy, but in obedience to the decree of a Heathen Emperor.

* * *

Communicated.

"*Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized, shall be saved;—he that believeth not, shall be damned.*" Mark xvi. 15. 16.

I feel constrained to offer a few thoughts upon this commission, in answer to some question, and an appeal that has been made through the Gospel Visiter. First, the appeal is made to our consciences. I ask, What is meant here by conscience? Is it an innate principle or dictator which informs man of—and guides him into—his duty? If so, I have no such guide. I do not consider conscience a safe guide for a Christian in any case. Why?—Because it has too many bad traits of character attached to it, (to wit,) "conscience seared with an hot iron," defiled, subject to dead works, evil conscience &c. Now I understand that a good conscience is a satisfied mind from a sense of having done the will of God according to the law and the testimony. Yes conscience is a something received by education and not a dictator for man.

Then to the law and to the testimony, the sure, the infallible guide. What does that say? "Go ye into all the world" &c. Yes verily. Who?—Why the apostles surely. And who commanded them to go? The Lord himself. Surely then they had good authority. But did He tell them, or could they appoint other apostles to succeed them? No. They did appoint one to fill the place of Judas, but where they got their authority, I have not yet been able to learn, nor where his name is recorded as an apostle, by the Lord himself I know not; for there are but twelve names written in the foundations of the New Jerusalem, and Paul says, he was not a whit

behind the chiefest apostle being called of the Lord himself, and I suppose his name is there.

It may be said they were guided by the Holy Spirit. This cannot be, for they had not received it yet.

But to the point. The apostles were called and told to tarry in the city of Jerusalem, till they were endued with power from on high: that is, till they received the Holy Ghost, the comforter, which was to bring all things to their remembrance, whatsoever Jesus had said unto them. And so it was, that on the day of Pentecost when they received this Holy Spirit, the first thing they remembered was to stand up and preach Jesus Christ & him crucified, to those of every nation who were then present, and brought into church fellowship about 3000 souls, who united together in one body, the church.

And when the number multiplied, so that the table-servers or distributors could not or did not attend to all the widows, the apostles having knowledge of the complaint, they called a large church meeting, the multitude of disciples together, and told them they could not leave the word of God and serve tables. So they by and with the consent of the church, appointed seven men & by prayer and the laying on of hands established them for the purpose of instructing those distributors, or having the oversight over them, and so the work went on in and about Jerusalem, as if nothing else was to be done. (This appears to have been the first laying on of hands, in order to the ministry but it did not make apostles. nor prophets but preachers or Evangelists, and overseers of the other servants in the church,) But the Lord soon favored them with another of his promises, viz. persecutions. Yea a great persecution arose and they were scattered, and went every where preaching the word, and Philip one of the seven went down to Samaria, and preached Jesus to them.

The Lord had said go, and he soon found a way to start them out. And we see that under the guidance of the Spirit, they began to plant churches and ordain Elders, and Bishops, and other helps in every church and city, God bearing them witness both with signs and wonders, and with divers miracles and gifts of the Holy Ghost, according to his own will.

And the apostles, (Paul in particular) ordered the Bishops and Elders thus ordained to commit the same to faithful men, that they might also teach others. This was the order they established, & thus we learn that a succession of believers and living members, hath been kept up in the church of Christ, down to the present day, and thus we see that the Lord has been with and has sustained and kept in existence his chosen generation, his royal priesthood &c, which he said should not pass away, thanks be to his name! and he ever will, if they continue to observe all things whatsoever he has commanded, and we have reason to believe they are doing much good yet by spreading the Gospel among the people, in this land of liberty.

But the question arises, Are they doing as much as they might? I see no way to better it unless they would be more faithful in what they are doing, & more united. One might say, traveling ministers or missionaries should be sent out. I see no precept or example of the apostles, to send any farther than they are able and willing to go.—But another may say, the Lord has called me to go into foreign lands and preach the Gospel. But are you sure of that? (I am doubtful unless you claim to be an apostle.) And if you do, you must go as an apostle, & take neither money nor scrip for your journey; for he gives none. And if that be so why do you tarry? Are you waiting for time, place or invitation? If so, now is the accepted time. Come over to Macedonia (Indiana) and help us, where there is a poor brother, who has spent much time and

money, in traveling and trying to preach the word, and would be willing to rest a while on account of infirmity; where there is much labor to do and much needed. We have heathens, real Indians and white men too here, who are as bad or worse than they. Notwithstanding we have three ministers in our corner of the Lord's vineyard, who are not altogether slothful in business, yet there is room for more. The harvest is great, and the laborers are few enough yet.

The above are my clearest convictions according to the Gospel, and I give them out through the medium of the Gospel Visiter, for investigation among the brethren, in the spirit of love and Christian forbearance.

Peace be with you all, Amen.

Letter from Illinois.

Continued from No. 1, page 12.

But to begin with the brother's argument. He replies to a question asked by a brother in the West, which is this, How can it possibly be following the example of Christ, 'He riseth from supper,' when there is no supper there." His answer is, that in all his travels through eight states, and in attending lovefeasts among the brethren, he had never seen a brother rise to wash feet, but that there was a supper there.

We think, the brother's answer is not definite; the word "there" does not show where. However he shows by other remarks, that the supper was not on the table at the time of rising to wash feet. Now the word says, "He riseth from supper." My dear brother, "To the law and the testimony." Can you rise from supper if you are not at supper?

But the brother admits it to be on the table, and shows reasons, why it might be practicable, because there were but twelve to be washed, which could soon be accomplished, supper being still warm and palatable. But, the brother adds, suppose there are from two to four hundred present, and these all have to be washed, which would lengthen the time so that all would be cold and unpalatable.

But it may be answered, Reserve some of the broth. Then the brother says, "Why not all?" The best of reasons can be given, "By reserving all you cannot have a supper to rise from. The language is plain. To rise from supper, we must be at supper. A child of ten years old can understand it. We need no learned commentators to explain it.

Now, beloved brother, examine your remarks. Have you not yourself acknowledged a departure from the example? Have you not justified it on the ground of the increased number of communicants?

Now I ask in faithfulness, Will the increase in the faith among the children of men justify a departure from the command and example of our adorable Lord and Master?—The idea you convey bears the likeness of that used by the opposers of baptism by immersion. They say, "Three thousand could not be baptized in one day by immersion." How will we answer the objection? Must we not tell them, there were laborers in proportion to the work? So in feet-washing, Could it be out of order, if need required, for a number to be engaged in it at one time? By so doing the taste of the brethren could be gratified with a warm supper.

I only offer this as an idea for the consideration of the brethren. I have never seen it practised. [But we have seen it in the east, often.] But in conclusion of this subject, I am confident, that we have no right to teach our Saviour. [Neither have the brethren ever presumed so to do.] But we ought to be taught of Him, inasmuch as he has said, "Learn of me." [Right, dear brother; but let us not forget, what we ought to learn of him. He tells us, "Learn of me, for I am meek and lowly

in heart." In meekness and lowliness of heart the brethren have always endeavored to observe the ordinances and institutions of their Lord as his disciples, never presuming to take the Master's place.]

We will now examine the views the brother gives to justify the practice of the Eastern brethren in feet-washing, which is, that one washes and another wipes. He quotes for authority, 1. Cor. xii. 12. and also the whole chapter.

I would ask the brother in love to examine particularly the object the apostle had in view, when he spoke upon the union that existed among the children of faith in Christ. Whether he intended to instruct the brethren that two should be engaged in feetwashing? The one to wash and the other to wipe in consequence of this union? Or whether it was not intended to reconcile the brethren, who were not alike in gifts, and to enable them to see that they were all equally benefited by those several gifts!—The apostle wisely compared the body of faith in Christ to the union of the members in our natural bodies, which he evidently proves in the 15th verse of the above named chapter & which reads as follows, "If the foot shall say because I am not the hand, I am not of the body; is it therefore not of the body?"

To illustrate this idea I would ask the brother, Why the old brother, he had reference to, called on him to write out an article on feetwashing, and did not do it himself! The conclusion is, he is not able to perform it, but you brother was able. [This conclusion may be true or not. There might be a variety of reasons *guessed*, why that old brother did so, and still not the right one, known only to himself.] In this case, whom did you serve, yourself or the whole church? The latter being the case, you yourself will acknowledge that nine-tenths of the members could not perform what you have; yet it has the same effect on every member, as though they could perform it themselves. [This would hardly be acknowledged by the brother addressed, but we will let it pass for brevity's sake.]

Now if the duty of feetwashing comes under that character, or is such that every brother cannot perform it, [here it appears to us, is something left out in the manuscript, to conclude the sentence; perhaps the idea was, "then your reference to 1 Cor. xii. 12. was right."] But if all can perform it, I can see no propriety in your quotation to justify the practice you contend for, which [quotation] clearly proves the apostle had the object in view above named. Read the 28th verse, where the apostle shows, what those gifts are, that God has set in the church. You will see, dear brother, by reading the fourth verse of the third chapter of the same epistle, that the apostle considered the Corinthian brethren stood in need of such instructions, for, said he, "while one says, I am of Paul, and another, I am of Apollos, are ye not carnal? &c."

Under these circumstances we see the necessity of such teaching, in order to remove carnal feelings & for us to become spiritual, that the chiefest member is not more exalted than the lowest. But why is it, that this union, which the apostle labored to effect, is brought up as evidence to justify a departure from the example that Christ has given us in feetwashing, which the brother himself acknowledges as a duty enjoined on every member?—This being the case I ask every rational brother, How much of this ordinance do the Scriptures teach each brother to perform? According to the idea of the old brethren, only half, that is, one washes and another wipes.

[It was on account of such paragraphs as the foregoing, that we withheld the publication of this letter so long. We were grieved to see, that our Western brethren, after all what had been said on the subject by our brethren, were

yet in the dark about the true ground and motive of our practice in this particular. We felt assured, that by publishing this letter before our last yearly meeting, either with or without notes, it would have a tendency rather contrary to our wishes, viz. to bring about a union of our Western brethren with the whole body of our brotherhood. For this purpose we expected to meet our Western brethren at the yearly council, and we should have been sorry indeed, if by issuing just before that meeting a letter of theirs, containing such grave charges against our brethren, as the reader will notice in the foregoing paragraphs, that object of a union should have been entirely defeated.

Well, brethren, we have met, and you know the result. It could hardly be expected otherwise. That a separation of perhaps more than 30 years standing could be healed, and a full union brought about at the very first meeting, was more than could be looked for by those who know human nature, that is, *themselves*. Yet may we not hope, that still something was gained by that meeting. We know each other better than before, and especially you may know now, what you appear not to have known before, the above paragraph being witness, that our brethren do not like to do things *by halves*, that they are not in favor of a partial union, as was proposed, but aim and labor for a full, entire union, in WORD and DEED.

And now, dear brethren, since it is your request still, that this your letter should be published, pardon the liberty we take in so doing to add our own notes under a solemn impression of duty and allow us to state here, that after what we had said in our former communication (see Nov. No. of last year page 123. we did not expect such charges preferred against our brethren, as your present letter contains. This way of proceeding will not forward, but retard the cause of our final union. Such a long letter with such charges might call forth half a dozen of other equally long letters, and if any thing could be gained by it, believe us, that our brethren could not only refute those charges, but bring in charges too, and thus there would be no end of discussion.

For this the limits of the Visiter are too narrow, and a majority of its readers would be entirely disgusted.

Under these considerations we will merely repeat those charges so that we may not overlook them, when the proper time comes to refute them at large.

In the former part of this letter, published in June No. (see page 12) we are broadly charged, "*that the example (of Christ) most certainly is not followed*" *(by us)*;—and in the last paragraph we are accused of "*a departure from the example that Christ gave us*;"—*of* "*teaching our brethren to do only* "ONE HALF," *of what is enjoined on us*;—and *somewhat faintly*, of having "*carnal feelings*," *and needing to be taught, so as to remove them, and to become* "*spiritual.*"—Have we understood you rightly, dear brethren of the West??]

But take the example of our blessed Saviour with his command and every member should perform the washing and wiping as he has done. Neither can it be shown that the brother that washes without being girded, has put on the form of a servant, as his Master has done. For it is plainly stated that before the Saviour washed, he laid aside his garment, and girded himself with a towel. Now for the servant to wash and not be girded, he is not like his Master. Now why these things are so, cannot be accounted for; as no benefit can arise from it.

We have other ordinances to perform that are a general duty. "Salute one another with an holy kiss." And no brother will ask assistance to perform that ordinance; if he professes an humble, obedient heart, and wishes to show brotherly love, he is qualified to per-

form that ordinance. The same qualification is necessary in feetwashing, and needs no assistance to perform its administration.

[Thus our dear correspondent concludes the first part of his subject with regard to feetwashing. Now, what does all this amount to?—What is it, that prevents our Western brethren from uniting with us?—Is it because they feel it their duty to observe this ordinance, and we do not;—No. Is it because they have a bona-fide feetwashing, and and we have not?—No. Is it because they wash all their member's feet, and we do not, but only the chiefest members?—No. Is it because we do not do it at the right time?—No. What is it then? Simply because we follow the Master's example no further than he has expressly commanded us to do; see John xiii. 14.—because we can enter upon the service of our Lord, and believe there is a blessing in store for us, without seeing it; see John xx. 29.—because while we understand with our brethren, that every member should or ought to wash another's feet, we claim no right to compel them to it at any one time; see 2. Cor, iii. 17.—because when one of us riseth to wash feet, and another offers his assistance, we dare not say, no, *I can do it alone*, nor can we say, I *must* do it alone; see Gal. vi. 2—because we feel ourselves so weak, so incapable to perform the least of the commandments of our Lord alone, that even in the salutation of the kiss, we find it impossible to perform it in the right manner, without another brother is willing to assist us, to perform it with us, the assertion of our Western brother to the contrary notwithstanding.]

A MOST BEAUTIFUL GERMAN HYMN, TRANSLATED.

1.

O Haupt voll Blut und Wunden,
Voll Schmerz und voller Hohn!
O Haupt, zum Spott gebunden
Mit einer Dornenkron!
O Haupt, sonst schön gezieret
Mit höchster Ehr und Zier,
Jetzt aber höchst schimpfieret,
Gegrüßet seist du mir!

2.

Du edles Angesichte,
Davor sonst schrickt und scheut
Das große Weltgewichte,
Wie bist du so bespeit,
Wie bist du so erbleichet,
Wer hat dein Augenlicht,
Dem sonst kein Licht nicht gleichet,
So schändlich zugericht't?

3.

Die Farbe deiner Wangen,
Der rothen Lippen Pracht
Ist hin und ganz vergangen!
Des blassen Todes Macht
Hat alles hingenommen,
Hat alles hingerafft,
Und daher bist du kommen
Von deines Leibes Kraft.

4.

Nun, was du, Herr, erduldet,
Ist alles meine Last,
Ich hab es selbst verschuldet,
Was du getragen hast.
Schau her, hier steh' ich Armer,
Der Zorn verdienet hat:

1.

O sacred Head, now wounded,
With grief and shame weighed down;
Now scornfully surrounded
With thorns, thy only crown;
O sacred Head, what glory,
What bliss, till now was thine!
Yet, though despised and gory,
I joy to call thee mine.

2.

O noblest brow, and dearest,
In other days the world
All feared, when thou appearedst;
What shame on thee is hurled!
How art thou pale with anguish,
With sore abuse and scorn;
How does that visage languish
Which once was bright as morn.

3.

The blushes late residing
Upon that holy cheek,
The roses once abiding
Upon those lips so meek;
Alas! they have departed;
Wan death has ruled all!
For weak and broken-hearted,
I see thy body fall.

4.

What thou, my Lord, hast suffered,
Was all for sinners' gain:
Mine, mine was the transgression,
But thine the deadly pain.
Lo! here I fall my Saviour!
'Tis I deserve thy place,

Gib mir, o mein Erbarmer,
Den Anblick deiner Gnad'!

5.

Erkenne mich, mein Hüter,
Mein Hirte, nimm mich an!
Von dir, Quell aller Güter,
Ist mir viel Guts gethan,
Dein Mund hat mich gelabet
Mit Milch und süßer Kost,
Dein Geist hat mich begabet
Mit mancher Himmelslust.

6.

Ich will hier bey dir stehen,
Verachte mich doch nicht!
Von dir will ich nicht gehen,
Wann dir dein Herze bricht:
Wann dein Haupt wird erblassen
Im letzten Todesstoß,
Alsdann will ich dich fassen
In meinen Arm und Schooß.

7.

Es dient zu meinen Freuden,
Und kommt mir herzlich wohl,
Wenn ich in deinem Leiden,
Mein Heil, mich finden soll.
Ach! möcht ich, o mein Leben,
An deinem Kreuze hier
Mein Leben von mir geben,
Wie wohl geschähe mir!

8.

Ich danke dir von Herzen,
O Jesu, liebster Freund,
Für deines Todes Schmerzen,
Da du's so gut gemeint.
Ach! gib, daß ich mich halte
Zu dir und deiner Treu,
Und wann ich nun erkalte,
In dir mein Ende sei.

9.

Wann ich einmal soll scheiden,
So scheide nicht von mir;
Wann ich den Tod soll leiden,
So tritt du dann herfür.
Wann mir am allerbängsten
Wird um das Herze sein,
So reiß mich aus den Aengsten
Kraft deiner Angst und Pein.

10.

Erscheine mir zum Schilde,
Zum Trost in meinem Tod,
Und laß mich seh'n dein Bilde
In deiner Creuzesnoth.
Da will ich nach dir blicken,
Da will ich glaubensvoll
Dich fest an mein Herz drücken.
Wer so stirbt, der stirbt wohl.

Look on me with thy favor,
Vouchsafe to me thy grace.

5.

Receive me, my Redeemer,
My Shepherd, make me thine;
Of every good the fountain,
Thou art the spring of mine.
Thy lips with love distilling:
And milk of truth sincere,
With heaven's bliss are filling
The soul that trembles here.

6.

Beside thee, Lord I've taken
My place—forbid me not!
Hence will I ne'er be shaken,
Though thou to death be brought.
If pain's last paleness hold thee,
In agony oppress—
Then, then will I enfold thee
Within this arm and breast!

7.

The joy can ne'er be spoken
—Above all joys beside,
When in thy body broken
I thus with safety hide.
My Lord of life, desiring
Thy glory now to see,
Beside the Cross expiring
I'd breathe my soul to thee.

8.

What language shall I borrow
To thank Thee, Dearest Friend,
For this, thy dying sorrow,
Thy pity without end!
O make me thine forever,
And should I fainting be.
Lord, let me never, never
Outlive my love to Thee.

9.

And when I am departing,
O part not Thou from me;
When mortal pangs are darting,
Come Lord and set me free!
And when my heart must languish
Amidst the final throe,
Release me from my anguish
By thine own pain and woe!

10.

Be near when I am dying,
O show thy Cross to me!
And for my succor flying,
Come, Lord, to set me free.
These eyes new faith receiving
From Jesus shall not move,
For he, who dies believing,
Dies safely through thy love.

THE MONTHLY GOSPEL - VISITER.

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"Who hath believed our report? and to whom is the arm of the Lord revealed?" Isai, liii. 1,

Wherever we turn our eyes, we find much occasion for sorrow and lamentation. The miseries which sin has brought into the world, and which are daily multiplied by the follies and wickedness of man, have rendered this state a vale of tears, not only to those who most feel their weight, but to those also, who, exempt from their pressure, are yet disposed to sympathize with their afflicted brethren. But there is one subject in particular, that affords matter for the deepest regret to every benevolent mind, it is, the unconcern, which men in general manifest for their eternal interests. This caused, rivers of tears to flow down the eyes" of David, and "great horror to take hold upon him."

It was on account of this, that Jesus, unmindful of the acclamations of surrounding multitudes, stopped to weep over the murderous Jerusalem. The prophet Isaiah labored much to counteract this awful infatuation: but, except to a very few, who "were as signs and wonders" in the land, his efforts were unavailing; and he was constrained to take up this lamentation over them, "Who hath believed our report? and to whom is the arm of the Lord revealed?"

For the fuller understanding of these words we shall enquire,

I. What is the report here referred to?

II. In what way it obtains credit? and

III. What reception it meets with in the world!

I.

What is the report here referred to?

When our Lord expounded the scriptures to the true disciples in their way to Emmaus, he shewed them, that, according to the prophecies, "Christ ought to have suffered, and by sufferings to enter into his glory." Indeed, that was the general testimony of all the prophets (1. Pet. i. 11.) and more especially it is opened to us in the chapter now under our consideration.

A more wonderful report never reached the ears of man. "The Son of the living God," "the express image of divine glory," "Jehovah's fellow, Zech. xiii. 7. "thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." To this he submitted for our sake, and in our stead, to expiate our guilt, and by the sacrifice of himself to reconcile us unto God. Well might the apostle say, "Great is the mystery of godliness," for indeed it almost exceeds the bounds of credibility.

But strange as this report may seem, there never was any other so well authenticated or established by such a variety of evidence. A series of prophecies respecting it, not only the general outlines, but even the minutest, and most contingent circumstances of it, have been given to the church during the space of four thousand years. Every one of these have been fulfilled; and that too by the very persons who labored to the utmost to destroy the credit of the report itself. The typical representations of it also were so numerous that no human foresight could have contrived them, nor could any human power have caused a combination of such various, and to all appearance, contradictory circumstances in one event. Without no-

ticing therefore the miracles wrought in confirmation of it, we may well affirm that "it is a faithful saying, and worthy of all acceptation."

With respect to its importance, never was there any other report as universally interesting as this: for it is not confined to a single state or kingdom, but to all the kingdoms of the earth, and to every individual from Adam to the latest of his posterity. Nor does any thing less than their eternal salvation depend upon it: they, who welcome it, will find acceptance with God; and they, who reject it, will be "punished with everlasting destruction from His presence." (2 Thess. i. 8.) It is, in short, that Gospel, which "he that believeth shall be saved; and he that believeth not shall be damned." Mark xvi. 16.

And what tidings were ever so replete with joy? The most signal deliverances,—the most complete victories,—the most glorious acquisitions, enhanced by every thing that can be supposed to exhilarate the mind, are no more in comparison of this, than a twinkling star to the meridian sun. Even the angelic hosts, when they came to announce the wonderful event, proclaimed it as "glad tidings of great joy to all people." None ever believed the news, but he was instantly liberated from all his fears and sorrows, and filled with joy unspeakable and full of glory. 1 Pet. i. 8.

Such then is the report referred to in the text: a report so *marvelous*, that it fills heaven and earth with wonder;—so *true*, that we may as well doubt our own existence, as entertain a doubt respecting it;—so *interesting*, that all the concerns of time and sense are, in comparison of it, but as the dust of the balance;—and so *joyous*, that it is a certain and inexhaustible source of happiness to all who receive it.

But as it seems to surpass all belief, we shall do well to enquire

II.

In what way it obtains credit?

It is proper to observe that the credit, which is to be given to this, is very different from the speculative assent, which we give to other reports. A belief in the Gospel comprehends in it, not only an acknowledgment that it is true, but a full persuasion that it is necessary, suitable and excellent; and such a persuasion, as compels us to renounce every other ground of dependence, and to rest all our hopes of salvation on this alone.

Such a belief as this is not the result of reasonings about the evidences of Christianity, but the effect of a divine operation on the soul of man; it is produced by an exertion of Omnipotence;—an exertion not less wonderful, than that which was put forth in raising Christ from the dead, and setting him at the right hand of God, far above all the principalities and powers of earth and heaven. Ephes. i. 19–22.

If faith had been m e r e l y an assent founded on evidence, and necessarily arising from conviction, one can scarcely conceive, how the people, to whom our Lord preached, should have so generally rejected his testimony; seeing that, according to their own confession "he spake as never man spake," and confirmed his word with the most stupendous miracles.

But his opposers, though convinced & confounded, were as full of enmity against the truth as ever, because they loved darkness rather than light, for their deeds were evil; and because they resisted that divine light which would have enlightened their minds, and converted their souls: for want of spiritual discernment they could not believe in Christ or rightly apprehend the things of the Spirit. John vi. 44. 1 Cor. ii. 14.

It was thus for several years with the apostles themselves: they had been taught by the ministry of Christ himself: yet, till he opened their understandings to understand the scriptures, they could not reconcile the events they had seen

with the declarations they had heard.—Luke xxiv. 45. 46. Nor would Lydia have yielded to the persuasive eloquence of the apostle, if the Lord himself had not opened her heart to attend to the things delivered by him. (Acts xvi. 14.)

Faith, then is, as we are repeatedly assured; "the gift of God." Ephes. ii. 8. And the prophet marks this truth in the words before us; the revelation of God's arm is evidently used by him as an expression equivalent to the believing of the report of the Gospel; the latter being only the fruit and effect of the former.

Nor is faith to be derived from God solely at the first: we are as much dependent on him for its continuance and increase, as for its first formation in the soul. If he for one moment leave us to ourselves, however confident we may have been in times past, we shall soon cry out in unbelief, Lord, save us, we perish: and every renewed difficulty will only prove to us our constant need of that petition, "Lord, increase our faith." As we cannot embrace the truth, till "God makes us willing in the day of his power," so neither can we hold fast our profession, unless, he who was "the author of our faith, be also the finisher." Heb. xii. 2.

That there are but few who thus believe the Gospel, will appear, if we consider

III.

What reception it meets with in the world?

We might naturally have expected that so glorious a testimony should have been universally received with joy and gratitude: but the very reverse of this has been the effect of its publication, in every age and in every place. What the prophet Isaiah experienced in his day, all succeeding ministers have complained of. Our Lord, who wrought such unnumbered miracles in confirmation of his word, quoted the very passage before us in reference to himself, declaring that it was accomplished in the people of that generation. John xii. 26. The apostle Paul also, the most honored of all the apostles in that great work of converting souls to God, after he had planted many churches, yet found occasion to adopt the same expression, (Rom. x. 16.) because those who received his message were scarcely to be discerned amidst the myriads who rejected it.

And is there not as much reason now to make the same complaint? If indeed all who repeat the creed, and who say, I believe in Jesus Christ, were true believers, we should have reason to rejoice: but if faith in this divine record be a resting upon it as true, as suitable, as necessary, and as excellent, then are there few indeed who believe. Let us only ask, Who hath believed our report? Are there many to whom Jehovah's arm has been revealed? many, who, through the mighty working of his power, have been made to feel an interest in these tidings in some measure suited to their importance?

On the contrary, do not the generality consider them as idle tales? And when they are enforced with earnestness, are not many ready to exclaim, like Ezekiel's hearers, "Ah, Lord God, doth he not speak parables?" Ezek. xx. 49. Let us but cast our eyes around, and we shall have abundant proof of this melancholy fact: the contempt poured both on those who publish and those who profess the Gospel, is a certain indication, that the report of it is but little credited, & its influence but little felt. And if any further proof were necessary, the total absence of all the fruits of faith would demonstrate the want of that vital principle in our hearts.

Let this subject then lead us to Self-Examination.

It is not without reason that the apostle says, "Examine yourselves whether ye be in the faith; prove your own-selves," 2 Cor. xiii. 5. All imagine themselves believers, because they have been brought up in a Christian land.—But if we have no other faith than what

has been instilled into us in the course of our education, we have yet to learn, what true faith is. We might profitably enquire into the fruits of faith, in order to ascertain its existence in our souls: but the text leads us rather to enquire, How did we obtain our faith? Was it wrought in us by the mighty power of God? Was his arm stretched forth to slay our pride, our self-righteousness, our unbelief, and to form this divine principle within us!

Let us carefully distinguish between a living and a dead faith; between a speculative and a saving faith; between the faith of true Christians, and the faith of devils. Jam. ii. 19. 20. The question will be of infinite importance in the day of judgment. Who among you believed our report? Let it then appear to us of importance NOW, and, while the Gospel yet sounds in our ears, let us cry, 'Lord, I believe, help thou mine unbelief.'

If we have indeed believed, let us abound in *thankfulness* to God. The gift of faith, next to the gift of God's dear Son, is the greatest that God himself can bestow; because, with that, every other blessing flows down into the soul. Has God made bare his arm, and shown the exceeding greatness of his power in enabling us to believe? There is nothing else which we may not expect him to accomplish for us. Why is it said that "all things are possible to him that believeth?" The believer is, *in himself*, as weak as other men: but he has Omnipotence engaged for his support: and whatever Omnipotence can effect, that shall be effected for him, provided he earnestly desires it, and it be conducive to his best interests.

While therefore we aspire after the highest degrees of faith, let us be thankful for the lowest. If we have ever so little faith, if it be only "as a grain of mustard-seed," yet, provided it be genuine and of divine origin, it shall remove mountains:" all our guilt shall be cancelled; all our lusts shall be subdued; all our graces shall be perfected; and, in due time, faith shall be turned into sight, and hope into enjoyment from everlasting to everlasting. Amen.

* * *

[The foregoing discourse, taken from manuscript, though not of a brother, may serve as a sample of what we may hear sometimes of good Gospel-doctrine, as far as it goes outside of the meeting of the simple followers of Christ. To conclude from one such discourse, or even from a dozen or more, that all is right with a people, where such a doctrine is preached, would be as false as to conclude from one or two errors in such a discourse, that all is wrong. In hearing or reading let us only observe the Gospel-rule: Whatsoever things are true,— just,—lovely, and of good report;—think on these things." And "Prove all things, but hold fast that which is good."

CHURCH-FELLOWSHIP.

It is the ordinance of God, that Christians should be often asserting the things of God to each other; and that by their so doing, they should edify one another.

The doctrine of the gospel is like the dew and the small rain, that distilleth upon the tender grass, wherewith it doth flourish and is kept green.

Christians are like the several flowers in a garden, that have upon each of them the dew of heaven; which being shaken with the wind, let fall their dew at each other's roots, whereby they are jointly nourished and become nourishers of one another.

Church-fellowship, rightly managed, is the glory of all the world. No place, no community, no fellowship is adorned and bespangled with such beauties, as is a church rightly knit together to their Head, and lovingly serving one another.

The church and a profession are the best of places for the upright; but the worst in the world for the cumberground.

PRINCIPLES OF THE GOSPEL.

No. 5.

CHRISTIAN LIBERTY.

"*Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.*" Gal. v. 1.

Dearest friends and brethren, we have spoken in great weakness on a subject dear to us all. There is not a human being under the wide canopy of heaven, that is in possession of natural reason & common sense, and is able to comprehend the difference between bondage and liberty, even in the slightest degree :—yes we may safely affirm, there is not one such human being among all nations and tribes, whether savage or civilized, whether black, copper-coloured or white, whether intelligent or ignorant, whatever his condition otherwise may be, whose heart does not yearn after liberty, and who does not or would not, if it was in his power, prefer liberty to bondage, freedom to slavery. In an especial manner we may presume this from all those living with us in this our *free* country, where as a nation we enjoy a higher degree of liberty, I mean civil and national liberty, than any other nation of the earth, and where our children learn to love it from their very infancy, and where all—All long, desire and strive for the enjoyment of a still larger amount of the same. Hence it is fondly hoped, that your attention will not be wearied, when we still try to say something more on this interesting subject.

The principle of liberty being fully established in and with the word of God, as a genuine Gospel-principle, the main question yet to be considered, is about its true

Application.

For it is ever to be borne in mind, that a principle, however true in itself, and however calculated, if properly applied, and fully carried out within its due limits, *to prove a blessing to the world*,—will become *a dire curse to mankind*, if misapplied and carried beyond its legitimate bounds. In this respect we may compare principles to powerful instruments and machines, very useful in the hands of a skillful and discreet person, but highly dangerous and destructive in the hands of a thoughtless child, a reckless man or a raving maniac.

But as our chief object now is to apply the principle, or rather the text we have under consideration in a more generally edifying manner, believing that "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works;" we will try to learn,

I. How our text is profitable for doctrine.

The *first* truth we are taught and reminded of by our text, is a *sad* one. It is this, that mankind until made free by Christ *is in a state of bondage*, and consequently in a fallen state. This truth, of which every page of the word of God and every page of the history of mankind testifies, is particularly attested to in our text, short as it is, in two ways. When the apostle speaks of the liberty, "wherewith Christ hath made us free," the necessary conclusion is, that before we were made free, we were not free, but in bondage;—and when he says, "be not entangled AGAIN with the yoke of bondage, it is evident, that we could not *again* be entangled, if we had not been in the same condition before.

Alas, it is too true, that we are born in bondage, in the bondage of total ignorance and utter helplessness;—that we are brought up in bondage of this world of error and sin;—in a word that by nature, as it now is, we are all in bondage "of the law of sin and death." Rom. viii. 2. Can there be a stronger evidence, that we are fallen creatures indeed? Can there be greater folly as that to deny human depravity? Oh my

friends, let this truth sink deep into your hearts, and let "the law of the Spirit of life in Christ Jesus make you free" indeed!

And this is the second truth our text inculcates, that Christ is the only deliverer, who can make us free from every bondage. We should believe the testimony of Paul, who could boast not only that he was a Roman citizen, but that he was "free-born;"—who could also say, that he was brought up in the city of Jerusalem at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers;—but who confesses in our text, that even he with all his fellow believers *was made free only in* CHRIST.

Oh that men were wise, and would learn of Paul, that we may be *free-born*, and yet slaves of sin, that we may have enjoyed the best opportunities of education and learning, and yet be in bondage error and prejudice; and that none *None*, but CHRIST can truly and fully liberate us!—And if other testimony is wanted of this truth that Christ can make us free from every bondage, from the least as well as from the greatest, from the bondage of poverty and want, of sickness and distress, blindness, deafness &c. as well as from the bondage of error, sin & death,—would men only read the testimonies of Matthew, Mark, Luke and John, and would give only so much heed and credit to them, as to any well-authenticated record, they would be satisfied!!—

Or, if men are sceptical with regard to these ancient records, and would prefer living witnesses, they are also at hand. Ask that man, whom you know to have been a drunkard, but who is now a truly-reformed man, shunning not only drunkenness, but every other vice, not by taking the pledge, but by taking the Gospel for his guide; ask him, who delivered him from his evil habit, from his unnatural appetite, and He will tell you, it was Christ who hath made me free. Ask that woman, that Magdalene, who once seemed to you as being possessed of seven devils, but who is now an humble follower of Christ;— ask her, Who rescued you from your bondage? and she will answer you, with tears of love and gratitude in her eyes, It was Christ who delivered me.

And if you should happen to find a body of men, who stand aloof from the vain fashions and frivolous practices of this world, and profess the genuine principles and simple ordinances of the Gospel, and also practize the same, then ask them, Who has delivered you from those errors so common in the world? Who has released you from the guilt of your former sins! Who has brought you out of the bondage of sin into the glorious liberty of the children of God! And be assured, the answer will be by each and all of them, how many soever they may be, *It is Christ*, and *CHRIST alone, who hath made us free.*

But the strongest evidence of that truth, that Christ is our only deliverer, who can make us free from every bondage, is within ourselves. As our Saviour once said, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself;"—and as the Samaritans said unto the woman, "Now we believe, not because of thy saying: for we have heard him ourselves, and *know* that this is indeed the Christ, the Saviour of the world;"--so, if after many vain efforts to seek liberty out of Christ, we have at last found that liberty, wherewith Christ hath made us free, we know of a surety, superior to the contradiction of the whole world, that He is indeed our deliverer.

Will you dear friends, that thirst after freedom, not try him too?--Will you dear young friends, instead of seeking elsewhere, not profit by the experience of others, and go to Him at once? ?—Will you, seeing, that this life is the time, to insure this glorious liberty of the children of God, which only Christ

can give you, will you, I say, not go to *Him*, NOW, TO-DAY, for fear it might be too late to-morrow ? ! !—

However there is another truth taught in our text, which we should not pass unnoticed. It is this, that after we have obtained that liberty, wherewith Christ hath made us free, *we are still in danger*, "*to be entangled again with the yoke of bondage.*" This is the special lesson of our text for the faithful, the believing churches and members not only of *Galatia*, (see Gal. i. 2.) but elsewhere, and everywhere, even of *America* too. It is, dear brethren, a most solemn truth, which we do well, deeply to consider.

In ancient Israel there were by the command of the Lord cities of refuge appointed, to which every one that killed any person unawares might flee, and be secure from the avenger of blood. Num. xxxv. Josh, xx. "But (*take notice*,) if the slayer shall at any time come *without* the border of the city of refuge, whether he was fled; and the avenger of blood find him *without* the border of the city of his refuge, & the avenger of blood kill the slayer; he shall not be guilty of blood; because he should have remained IN the city of his refuge." Thus it seems, as if Paul would convey the idea in our text, that on every side whereever we might overstep the limits or borders of liberty, we would be in danger of being entangled again with the yoke of bondage.

If the question should be asked, What are the proper limits of liberty? we would humbly and simply answer: Just as *natural* liberty is bounded by the *law of nature*, which bounds none may transgress, without incurring and suffering the natural consequences of his transgression; and just as *civil or political* liberty, such as we enjoy in this our country, is limited and bounded by the *laws of the country*, to which every transgressor is amenable;—just so *Christian liberty*, is circumscribed and bordered by the *law of Christ*, the perfect law of liberty, and whenever we transgress this law, this border, we are in danger of falling into bondage.

Oh my brethren, let this truth be ever uppermost in our thoughts, and deeply engraved on our hearts, that there is no security, no safety for us from falling into bondage again, except we stand fast in the liberty, wherewith Christ hath made us free: except we abide in the city of refuge, he has appointed for us; except we remain within the borders of that law, which is a law of liberty.

For the Visiter.

UNLAWFULNESS OF INFANT-BAPTISM.

It is sometimes said, Why not baptize infants, when the Saviour declares, "For of such is the kingdom of heaven.

We answer, First because we have received no command from Christ to baptize them. Abraham received a command from the Lord to circumcise all the male children on the eighth day. He received no command to circumcise females, and did not follow his own opinion in this matter, but obeyed the command of God, and only circumcised the male children. Circumcision was the sign of the covenant, which God had made with Abraham, and women as well as men were included in the covenant.

Afterwards, when the children of Israel were in the desert, and sinned greatly against the Lord, God said, "That they should not enter the promised land, and this because of their unbelief; but your children, said the Lord, who neither know good nor evil, shall inherit it." Now if the children, not only those whom he commanded to be circumcised, but those also, concerning whom he had given no such command, received mercy at his hand, who promised to give them the land, and that they should possess

it; how much more should his mercy abound towards those children, for whom Christ died?

In the second place it is urged by our opponents, that the Lord said to Nicodemus, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Hence it follows, that none can enter the kingdom of God without being baptized with water.

Answer. These words of Christ have no allusion to children: for the passage where Christ addressed Nicodemus, "Verily, verily, I say unto you, Except a man be born of water and of the Spirit, he cannot enter the kingdom of God;' this passage, I say, goes to prove something different. For here we see, that Christ preached regeneration to Nicodemus, which only can be accomplished by the word of God, and afterwards Nicodemus replied: "How can a man when *he is old*, be born again?"

Observe, he says, "When he is old." From this we readily perceive, that the Lord did not speak of infants, which is further proved by the following words, "That which is born of the flesh, is flesh, and that which is born of the Spirit, is Spirit. Marvel not, that I have said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but cannot tell whence it cometh, and whither it goeth. So is every one that is born of the Spirit."

By these words Christ gives us to understand, that the regenerated man becomes spiritual, and being born of the Spirit, partakes of the same nature, that is, he becomes a partaker of the divine nature, as Peter says. Hereby every one may know whether he is born of the Spirit, namely if he has become a partaker of the Spirit, even as one who is born of the flesh, partakes of the nature of the flesh.

Every thing partakes of the nature of which it is born. He, therefore that is born of the Spirit, is spiritually minded. Hence says Paul, "Those who are moved by the Spirit of God are children of God. Therefore faith is not to be comprehended without understanding, even as Paul says to the Hebrews: "Faith is the substance of things hoped for, the evidence of things not seen." So faith has such a power in itself, that it directs the believer always towards heavenly things, and to seek those things which are above, where Christ sitteth.

That infants have not this faith, is proved by scripture and experience, although some say, God may easily give children this faith. This I also confess, that God may not only give them faith, but also understanding, by which they can understand faith; nay, also language to profess it. But children show by their life and actions, what kind of faith they have. And although God is omnipotent, and does whatsoever he will; whom none can resist;—he nevertheless observes perfect order in all his works, according to his pleasure. Therefore let every one beware, lest he oppose God; for God has ordained all things well. To him be praise and honor for ever. Amen.

LEO.

Selected and communicated for the Visiter.

ON COVETOUSNESS.

Concluded from page 14.

Think not however, thatthis is merely or chiefly that excessive avarice, which has rendered a few noted misers eminently infamous. If this were the case, there would be less probability of being hardened and ruined by it. But the Lord Jesus represents conduct much less dark, much less miserly or ruinous, *covetousness*. Luke xii. 15—21.

Here our Saviour does not describe the covetous man as a thorough miser, hoarding up his useless stores merely to gaze upon them;—nor as a hard oppressor, who gains his riches by grinding the

faces and keeping back the wages of the poor. He does not describe him as one who starves himself and his family to increase his golden heap.

No, his riches were given him by God's bounty; his fields brought forth plentifully. He showed his covetousness, not by the way of acquiring riches, not by gathering in the bounty of heaven, but by the use he made of them. A very selfish use. Instead of promoting God's glory and man's happiness by his abundance, he proposed employing his riches in self-gratification, and God pronounced him a fool.

O learn, that not merely the miser, who hoards up his useless gold, not merely the oppressor, or the extortioner, whose gains are the fruits of cruelty and dishonesty, are in God's sight guilty of covetousness; but the honest tradesman, the moral youth, the amiable girl, who look no further than gratifying themselves with what they possess. According to their Maker's judgment they belong to the same class. Take heed therefore, and beware of covetousness; of this more common, but not less ruinous covetousness.

* * *

CORRESPONDENCE.

We must still apologize for the late appearance of our Numbers. Having experienced great inconvenience from the cold during last winter in our Printing-office, we found it necessary, to be a little better prepared for next winter. The carpenters and plasterers took therefore possession of the building, and we were thrown out of work nearly three weeks again on that accouut. We hope however, if life and health is spared, to bring out the numbers as fast as possible. Our first form had to be worked off when the room was very damp and hence the work could not be done as well as usual.

☞*A word to our agents and all that take an interest in the Visiter's welfare.*☜

Though we are encouraged by a steady increase of our subscription-list, a majority of our earlier subscribers are not heard from yet. On account of our little publication being scattered, as we may say in truth from the Atlantic ocean (New-Jersey) to the Pacific ocean (Oregon city) through 12 states and territories, and on account of our liberal offer to ministering brethren, it is the more necessary, that our conditions should be complied with. Our expenses are heavy, more so, than many of our readers are aware of. Since the commencement of this volume, we have paid little short of Onehundred dollars for the single item of paper. Will you, brethren, think of this?

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LETTERS

Received up to September 15.

From Somerset co. Pa. with 1 subscr. Washington co. Md. 3. Bedford co. Pa. 2. Henry co. Ind. 2. Washington co. E. Tenn. 1. Washington co. Pa. 14. Allen co O. Rockingham co. Va. 1. Huntingdon co. Pa. Blair co. Pa. 14. Huntingdon, Indiana. Bedford co. Pa. 2. Fairfield co. O. 14. Columbiana co. O. Bodetourt co. Va. 5. Cambria co. Pa. 2. Delaware co. Ind. 1. Newyork city. Williams co. O. 1. Montgomery co. O. Roanoke co. Va. 6. Lebanon co. Pa. 3 german and one english. Rockingham co. Va. 1. Clarion co. Pa. Preble co. O. 4. Adams co. Pa. Huntingdon co. Pa. 5. Miami co. O. Cambria co. Pa. pay for 5 subscr. Fayette co. Pa. 3. Preble co. O. [Is the name "Brumbaugh" or "Grumbacher"? Your letter has once one and then the other name.] Highland. co O. Blair co. Pa. Sullivan co. E. Tenn. 6. Stark co. O. Washington co. Md. 11. Seneca co. O. Greene co. O. with $14 for books. Miami co Ind. 4. Frederic co. Md. Columbiana co. O. 1. Rockingham co. Va. 2. Hocking co. O. Stark co. O. Washington co. Pa.

APPOINTMENT.

There is a love-feast appointed in the *Conemaugh church, Cambria* co. Pa. on

the 27th of October next, and an invitation extended to all those brethren, as could conveniently come.

OBITUARY.

"In the midst of life we are in death." How strikingly was this truth verified recently in our community (Frederic co. Md.)!—Two weeks ago last Lord's day was MARY SUSAN SAYLER (eldest daughter of brother DANIEL P. SAYLER and SARAH, his wife) seen amongst us attendant upon the worship of God in his sanctuary, full of life and promise: but alas! what a change have two short weeks produced!—On Monday morning last, August 30 the immortal spirit took its flight, and left with us but the mortal remains, which was next day committed to its mother dust, when an unusual number of persons were present,—perhaps on one or two occasions only have there been so many previously at a funeral at Beaverdam.

MARY SUSAN was an obedient child; she honored her father and mother, and as this is the first commandment with promise, she is doubtless now realizing the long days of a life, which will never end, i. e. of life eternal.—She had intended becoming a member of the visible church in a few weeks, ere the lovefeast should take place; but we trust she is holding lovefeast with more spotless beings than we are.—Her age was but a little more than seventeen years. What a warning this to us all, especially to our young people! May this dispensation of God's providence have a salutary effect upon us all!

J. . . C. . .

[We most heartily condole with our dear and respected brother and family, whose lot it was to be visited with such a sad bereavement. Ed.]

POSTAGE.

According to the latest law on this subject the postage on the "Gospel-Visiter" will be from the first of October next for any distance within 3000 miles only half a cent per No. or One and a half cents per quarter, and 6 cents per year, if paid in advance quarterly. If this is not done, it will be double that rate.

RAILROAD-TRAVELING.

We are apprized by a worthy brother and correspondent in Maryland, that a considerable advantage may be obtained in this mode of traveling, if the number of 25 persons apply for round trip-tickets. Brethren intending to travel from the West to the East next spring, we would inform, that the Pennsylvania and Ohio-Railroad passeth right through our church district, (the station is at Columbiana) that from here either the Baltimore and O. or Penn. and O. R. R. are or will be available by next spring, and that we should be very happy, if all our Western brethren would make our church a stopping and gathering-point on their way East. When the time comes near, we expect further information from our Maryland correspondent, and also from our Western brethren, who intend to come our way. For a reason obvious to the writer we did not deem it proper now, to publish his whole letter on the subject.

☞The author of those articles on "*The principles of the Gospel.*" Desires most humbly the patience of his readers on account of the slow progress of his labors. Having but very little time for the writing out of those essays the subjects of which however he considers of vital importance, and necessary to be understood by every member of Christ's body, and therefore necessary to be treated upon, particularly so, as there is not often an opportunity offered for speaking on these subjects in either our public or private meetings.

He would also request his brethren, particularly those in the ministry to examine closely his humble efforts of delineating and defending the most important principles of the Gospel, and if he should fail to set them in their proper light, to come to his assistance, as he has no other aim in view, but the honor and glory of God, and the welfare of that church, which yet professes those glorious principles, the steadfast maintenance of which he verily believes is as essential to the inward life of the church, as the steadfast observance of the Gospel-ordinances is essential to her outward existence.

***A parcel of communications, lately received, were mislaid and not found in time to be inserted in this No. Our worthy correspondents will excuse this unavoidable accident. We expect now that the evenings are getting long, and outdoor-work and traveling will soon be over for this season, our brethren will favor us more freely with letters, &c. suitable for our columns.

Communicated by a friend.

WHAT IS IT TO BE A CHRISTIAN.

For want of space, time and especially of mental capacity, I will not undertake, at this time, to answer the above query as it ought to be answered, fully, —clearly; but I will content myself by throwing out a few desultory hints, that may perhaps lead others to trains of thought that may result in good.

By examining the various religious creeds, we may obtain many answers to the above query. The old woman on the seven hills says, it is to resign to me your right of thinking and investigating, and to follow blindly all rites and ceremonies I may prescribe for you; others say it is to be elected by God for that purpose; others, including the great majority of protestant Christians say, it, is to experience the operation of the Holy Spirit on our hearts, and to be satisfied, from our feelings, that we have received forgiveness of our sins, and are at peace with God. This is called experimental religion.—Orthodoxy.

The answer each of us may give, is a matter of ineffable importance. Let us not yield our glorious prerogative of thinking and acting for ourselves to any one but God. We will leave all those creeds, to say the least, as arrogant human productions, and therefore entirely unsafe as guides on which to rely for our eternal well-being.

We will then only depend on Christ's teaching; and behold on opening the sacred volume, what holy, pure, consistent, benevolent, love-inspiring principles breathe through the whole volume! But it is to be feared that man's corruption is so great, that but few ever appreciate the full value and beauty of those principles.

Christ's mission was one of love and mercy, and we cannot be Christians, without fully adopting those principles.

"Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy: But I say unto you, *love your enemies, bless them that curse you, do good to them that hate you*, and pray for those which despitefully use you and persecute you." But alas! for depraved humanity, this is the rock on which millions perish! Here, miserable, erring mortal is the very essence of the SPIRIT of Christ's system, which is to save you, if ever you will be saved.

Will you say that you will be saved by grace! So you will, if ever; but *remember grace is promised you only conditionally*. Will you say that you will pray on, and pray on, and be determined to make your way to heaven! But alas, for your determination and enthusiasm, unless you are imbued with the above spirit of universal love and forgiveness, you *dare not pray*, without asking condemnation on yourself.

The manner, the *spirit* in which we are to pray is prescribed to us, and in any other spirit, we have no right to pray. "And forgive us our debts, as we forgive our debtors." "For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses neither will your Father forgive your trespasses." You dare not pray for more than you are willing yourself to give! What a blow Christ here struck at the root of all evil—love of money (selfishness.)

As soon as you are imbued with this love for God and man, the fruits thereof will immediately manifest themselves.

Then you will fully obey the following commands: "Lay not up for yourselves treasures upon earth." "Give to him that asketh thee, and from him that would borrow of thee, turn not thou away." "And though I bestow all my goods to feed the *poor*—and though I give my body to be burned, and have not charity, it profiteth me nothing." Here is one instance where we can see that "The natural man receiveth not the things of the spirit of God."

The young man thought, when directed by Christ to love his neighbor as himself, that he had done so from his youth up.

But as soon as he was to prove the matter, he went away sorrowfully. He could not love his neighbor as himself, whilst he lived in affluence, and his neighbor suffered for the necessaries of life. How many professors of religion, who possess wealth, and permit others to suffer, and say, "I possess as though I possess not," when brought to the test, would go away sorrowfully!

To be a Christian, is to believe in, & practice the principles taught by Jesus Christ. This every one admits, and yet there are but few Christians.

Why! because first of all, we must entirely eradicate selfishness from our hearts, and love our own welfare and happiness no better than our neighbor's. What a load of small corroding cares, which wrinkle the brow of man, & embitter his existence, this would remove! But alas! Man clings to his misery with a giant grasp, and rudely pushes the cup of bliss from him!

When I say, believe and practice, I mean all things we are taught to observe, viz.—Baptism, feet-washing, &c. One command is as important as the other. Let nothing commanded by God, be considered as beneath the dignity of man, who is but vile dust and ashes. But we may observe all those things, and be far from being Christians. Our motives, or the conception we have of the nature of Christ's teaching, is the main thing. John, in speaking of charity, cites an example. "Remember, if you say you love God, and hate your brother, you are a liar, and the truth is not in you!"

Who is your brother? The swarthy African, who toils in bondage under a Southern sun, is your brother; the savage Indian in the West, is your brother; your near neighbor, who denounces you as a hypocrite, who misconstrues all your good into evil, who kills your stock, who persecutes you all he can, he, even he is your brother; and if you cannot love him & pray for him, with an ardent desire for his good, you are not a Christian yet! When I contemplate the beauty and perfection of the Christian character, and then look at my own imperfections,—at the great selfishness yet lurking in my heart, I feel humiliated, condemned. God help me to be a Christian.— God willing, you shall hear from me again.

Yours in love.

A. M.

P. S. If the above is calculated to do good, publish it; otherwise, suppress it. I am a member of no church. I take a deep interest in your cause. Pure Christianity is scarce. It is all my hope for time and eternity. Be cheerful in your labors. You have embarked in a noble cause. Pray for me.

THE PROPHECIES

Concerning the Messiah.

V. Besides the family of which Messiah was to be born, and the time and place of his birth, there were other remarkable circumstances connected with his nativity, which were the subjects of prophecy.

Thus Isaiah in a passage already referred to, declares, "Behold a Virgin shall conceive and bear a son, and shall call his name Immanuel; Is. vii. 14. and this accordingly was fulfilled in the person of Jesus, who was born of Mary, a Virgin of Nazareth.

Ancient prophecy, also, in more than one passage, and by the mouth of more than one prophet, foretold, that ere the Lord himself should come forth for the deliverance of his people, a messenger should go before him to prepare his way.

Isaiah speaks of "the voice of him that crieth in the wilderness, prepare ye the way of the Lord; make straight in the desert a highway for our God." Is. xl. 3.

So also Malachi, the last of the prophets, thus speaks in the name of the Lord, "Behold I will send my messenger, and he shall prepare the way before me, and the Lord whom ye seek shall suddenly come to his temple." Mal. iii. 1.

Accordingly, before Jesus Christ commenced his ministry, the voice of John the Baptist was heard in the wilderness of Judea, preaching the preparatory doctrine of repentance for the remission of sins declaring that "there came one after him who was mightier than he, the latchet of whose shoes he was not worth to stoop down and unloose:" Mark. i. 7. and expressly pointed out Jesus as the "Lamb of God which taketh away the sin of the world." John i. 29.

VI. The descriptions given by the prophets of Messiah's external *rank* and *condition* are very remarkable. In some of them he is described as a Prince endowed with all glory and power; in others as placed in the lowest and most abject condition; and there are still others in which both conditions are at once ascribed to him.

In the language of Jeremiah, "Behold the days come saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth." Jer. xxiii. 5.

"I saw," said Daniel, "in the night visions, and behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him; and there was given him dominion, & glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Dan. vii. 13. 14.

"The government," saith Isaiah, "shall be upon his shoulder;" "of the increase of his government and peace there shall be no end." Is. ix. 6. 7. On the other hand the same prophet declares, "He is despised and rejected of men, a man of sorrows and acquainted with grief: and we hid as it were, our faces from him; he was despised, and we esteemed him not." Is. liii. 3.

But this description of the Messiah's humiliation, it ought to be particularly remarked, is both preceded and closed by representations of his exaltation and triumph. "Behold," saith the prophet in the preceeding words, "my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee; (his visage was so marred, more than any man, and his form more than the sons of men;) so shall he sprinkle many nations, the kings shall shut their mouths at him: for that, which had not been told them shall they see; and that which they had not heard, shall they consider." Is. lii. 13. 15. So also in the concluding words, the prophet in the name of the Lord, triumphantly declares, that he "will divide

him a portion with the great, and he shall divide the spoil with the strong." Is. liii. 12.

In the following remarkable passage, also from the same prophet, the lowest humiliation is blended with the loftiest exaltation in the description of the future deliverer. "Thus saith the Lord, the Redeemer of Israel and his Holy One, to *him whom man despiseth*, to him whom the nation abhorreth, to a servant of rulers, kings shall see and arise, *Princes also shall worship*, because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee." Is. xlix. 7.

Zechariah likewise exclaims, "Rejoice greatly, O daughter of Sion, shout, O daughter of Jerusalem: behold thy king cometh unto thee: he is just and having salvation, *lowly* and riding upon an ass, and upon a colt, the foal of an ass." Zec. ix. 9.

The literal fulfilment of this prophecy on Christ's entrance into Jerusalem is well known. The prediction itself plainly implies, that Messiah though a king, was to have none of the pride and pomp of earthly monarchs.

All these apparently conflicting predictions have been strikingly fulfilled in the person of Jesus Christ, the son of Mary. Who could be more "despised and rejected of men," than this reputed son of a carpenter of Nazareth; born in a stable, and cradled in a manger; the companion of lowly fishermen, and even the friend of publicans and sinners, the very outcasts of the people: the continual subject of scorn and false accusation; who had not where to lay his head: and who died at length the ignominious death of a malefactor on the cross!

Yet this despised Nazarene have we seen "exalted to be a Prince and a Saviour, receiving the heathen for his inheritance, and the uttermost parts of the earth for his possession:" Ps. ii. 8. "him, whom man despised," whom his own "nation abhorred," have we ourselves seen "kings and princes arise and worship!" and to him hath been given a "name which is above every name, at which every knee" doth already begin "to bow, of things in heaven, and things in earth, and things under the earth." Phil. ii. 10. 11.

VII. It was foretold that Christ should be in a particular manner endowed with the Holy Spirit.

Thus Isaiah speaking of the rod of Jesse says, "The Spirit of the Lord shall rest upon him, the Spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and of the fear of the Lord," Is, xi. 2. &c.

Again he saith, "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him." Is. xlii. 1. And again, "The Spirit of the Lord God is upon me, because the Lord has anointed me to preach good tidings," Is. lxi. 1. &c.

It was, accordingly, the boast of the apostles, that "God anointed Jesus of Nazareth with the Holy Ghost, and with power:" Acts x. 38. and in proof of this assertion, they could refer not only to the doctrines which he taught, and to the works which he wrought, but also to the visible descent of the Spirit upon him, at the time of his baptism.

VIII. With regard to the moral character of Messiah, he is described by the prophets, as perfectly holy, guileless, humble, patient, gentle, merciful. Isaiah, speaking in the name of the Lord, calls him, "My righteous servant." Is. liii, 2. By Jeremiah he is termed, "*The Lord our righteousness*;" Jer. xxiii. 6 and by Daniel, "The Most Holy." Dan. ix. 21. Isaiah says, "He had done no violence, neither was any deceit in his mouth." Is. liii. 9. Zechariah "He is just and having salvation, lowly," &c. Zec. ix. 9.

Speaking of his patience Isaiah saith, "He was oppressed and He was afflicted, yet he opened not his mouth: He

is brought as a lamb to the slaughter, and, as a sheep before his shearers is dumb, so he openeth not his mouth." Is. liii. 7.

In reference to his gentleness, the same prophet declares, "He shall not cry, nor lift up, nor cause his voice to be heard in the street: a bruised reed shall he not break, and the smoking flax shall he not quench," Is. xlii. 2. 3. Again, "He shall feed his flock like a shepherd; He shall gather the lambs with his arm, and carry them in his bosom; and shall gently lead those that are with young," Is. xl. 11.

With regard to his mercy, particularly as displayed in compassion to the poor and needy, it would be endless to multiply passages. Neither is it necessary to point out to any one at all acquainted with the life of our blessed Lord, as portrayed by the evangelists, how eminently He, in all respects, sustained the character which had previously been given of him by the prophets.

IX. The prophets describe the various *offices* which the Messiah was to execute, for the salvation of his people, viz. those of instruction, expiation, and government.

We cannot here recite all the passages, in which the shedding abroad of light and knowledge is ascribed to him. We shall mention only one circumstance connected with this subject, which is the peculiar boast of Christianity,—that its divine author, unlike former teachers was to address his doctrine, not to the more highly-favored classes only of the community, but also to the poor and the lowly.

In the language of Isaiah, "The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek." Is. lxi. 1. So also, Jeremiah, speaking in the name of the Lord, of the new covenant which he was to make with the house of Israel and of Judah, declares, "They shall teach no more every man his neighbor and every man his brother, saying, know the Lord; for they shall all know me, *from the least of them* unto the greatest of them, saith the Lord." Jer. xxxi. 34.

These predictions were fully accomplished. The first of them our Saviour himself recited, in the Synagogue of the city where he was brought up, adding, "This day is the scripture fulfilled in your ears;" Luke iv. 21. and in answer to John's message, "Art thou he that should come?" he replied, "The poor have the Gospel preached to them." Matt. xi. 4. 5.

The Redeemer's *expiatory office* is no less clearly pointed out by the prophets. Isaiah declares, "Thou shalt make his soul *an offering for sin*." "He hath borne our griefs, and carried our sorrows;" "He was wounded for our transgressions; He was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." "The Lord hath laid on him the iniquity of us all." Is. liii. 10. 4-6. "He was cut off out of the land of the living, for the transgression of my people was he stricken." "He hath poured out his soul unto death,"—"and he bore the sins of many and made intercession for the transgressors," Is liii. 8, 12.

So also it was revealed to Daniel, that "Messiah should be cut off, but not for himself;" and that "He should finish the transgression, and make an end of sins,"—"and bring in everlasting righteousness." Dan. ix. 24. 26. How all this was fulfilled in the person of Jesus Christ, who, in the language of his Apostles, "was made sin for us, yet knew no sin," 2. Cor. v. 21. it is unnecessary to state.

In treating of the external condition of the Messiah, we have already had occasion to notice some of the prophecies, which relate to his *kingly office*, and the mode of their completion. Suffice it at present, to say, that in every

one circumstance, which can be supposed to constitute a great & glorious prince, the fulfilment of prophecy is complete; by the wise and salutary laws which Christ has given to his church,—by the protection which, during so many ages, he has afforded it, against all the assaults of its enemies,—and by the triumphant manner, in which, going forth conquering and to conquer, he continues to extend his victorious sceptre over the kingdoms of the earth.

X. The prophets speak of the *miraculous works* which Messiah was to perform. "Then," saith Isaiah, "the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped; then shall the lame man leap like an hart, and the tongue of the dumb sing." Is. xxxv. 5. 6.

All this, and much more, it is needless to observe, were literally fulfilled in the person of Christ, who, in testimony of his divine mission, could say, "Go and show John again those things, which ye do hear and see; the blind receive their sight, and the lame walk; the lepers are cleansed, and the deaf hear; the dead are raised up!" Mat. xi .4—5.

OBJECTIONS OF INFIDELS

AGAINST THE CHRISTIAN RELIGION ANSWERED.

It may be further urged, that however true these doctrines may be, yet it must be inconsistent with the justice and goodness of the Creator to require from his creatures the belief of propositions which contradict, or are above the reach of that reason which he has thought proper to bestow upon them.

To this I answer, that genuine Christianity requires no such belief. It has discovered to us many important truths, with which we were before entirely unacquainted; and amongst them are these that three Beings are someway united in the Divine essence, and that God will accept of the sufferings of Christ as an atonement for the sins of mankind. These, considered as declarations of facts only, neither contradict, nor are above the reach of human reason. The first is a proposition as plain as that three equilateral lines compose one triangle; the other is as intelligible as that one man should discharge the debts of another.

In what manner this union is formed, or why God accepts these vicarious sufferings, or to what purposes they may be subservient, it informs us not, because no information could enable us to comprehend these mysteries; and therefore it does not require that we should know or receive them.

The truth of these doctrines must rest entirely on the authority of those who taught them: but then we should reflect, that those were the same persons who taught us a system of religion more sublime, and of ethics more perfect, than any which our faculties were ever able to discover; but which, when discovered, are exactly consonant to our reason & that, therefore, we should not hastily reject those informations which they have vouchsafed to give us, of which our reason is not a competent judge. If an able mathematician proves to us the truth of several propositions by demonstrations which we understand, we hesitate not on his authority to assent to others, the process of whose proofs we are not able to follow; why therefore, should we refuse that credit to Christ and his apostles which we think reasonable to give to one another?

Many have objected to the whole scheme of this revelation as partial, *fluctuating*, *indeterminate*, *unjust*, and unworthy of an omniscient & omnipotent author, who cannot be supposed to have favored particular persons, countries, and times, with this Divine communication, while others, no less meritorious, have been altogether excluded from its benefits; nor to have changed and counteracted

his own designs; that is, to have formed mankind able and disposed to render themselves miserable by their own wickedness, and then to have contrived so strange an expedient to restore them to that happiness which they need never have been permitted to forfeit; and this to be brought about by the unnecessary interposition of a mediator.

To all this I shall only say, that however unaccountable this may appear to us, who see but as small a part of the Christian as of the universal plan of creation, they are both, in regard to all these circumstances, exactly analogous to each other. In all the dispensations of Providence, with which we are acquainted, benefits are distributed in a similar manner; health and strength, sense and science, wealth and power, are all bestowed on individuals and communities, in different degrees and at different times.

The whole economy of this world consists of evils and remedies; and these, for the most part, administered by the instrumentality of intermediate agents. God has permitted us to plunge ourselves into poverty, distress, and misery, by our own vices, and has afforded us the advice, instructions, and examples of others, to deter or extricate us from these calamities. He has formed us subject to innumerable diseases, and he has bestowed on us a variety of remedies. He has made us liable to hunger, thirst & nakedness, & he supplies us with food, drink and clothing, usually by the administration of others. He has created poisons, and he has provided antidotes. He has ordained the winter's cold to cure the pestilential heats of the summer, and the summer's sunshine to dry up the inundations of the winter.

Why the constitution of nature is so formed, why all the visible dispensations of Providence are such, and why such is the Christian dispensation also, we know not, nor have faculties to comprehend. God might certainly have made the material world a system of perfect beauty and regularity, without evils, and without remedies; and the Christian dispensation a scheme only of moral virtue, productive of happiness, without the intervention of any atonement or mediation. He might have exempted our bodies from all diseases, and our minds from all depravity; and we should then have stood in no need of medicines to restore us to health, or expedients to reconcile us to his favor.

It seems, indeed, to our ignorance, that this would have been more consistent with justice and reason; but his infinite wisdom has decided in another manner, and formed the systems, both of nature and Christianity, on other principles, and these so exactly similar, that we have cause to conclude that they both must proceed from the same source of Divine power and wisdom, however inconsistent with our reason they may appear.

Reason is undoubtedly our surest guide in all matters which lie within the narrow circle of her intelligence. On the subject of revelation, her province is only to examine into its authority; and when that is once proved, she has no more to do but to acquiesce in its doctrines; and, therefore, is never so ill employed as when she pretends to accommodate them to her own ideas of rectitude and truth.

"God," says this self-sufficient teacher, "is perfectly wise, just, and good;" and what is the inference? "That all his dispensations must be conformable to *our notions* of perfect wisdom, justice, and goodness."

But it should first be proved that man is as perfect and as wise as his Creator, or this consequence will by no means follow; but rather the reverse, that is, that the dispensations of a perfect and all-wise Being must probably appear unreasonable, and perhaps unjust, to a being imperfect and ignorant; and therefore, their seeming impossibility may be a mark of their truth, and in some measure, justify that pious rant of

a mad enthusiast, "Credo, quia impossibile." [I believe it, because it is impossible.]

Nor is it the least surprising that we are not able to understand the spiritual dispensations of the Almighty, when his material works are to us no less incomprehensible. Our reason can afford us no insight into those great properties of matter, gravitation, attraction, elasticity, and electricity, nor even into the essence of matter itself.

Can reason teach us how the sun's luminous orb can fill a circle, whose diameter contains many millions of miles, with a constant inundation of successive rays during thousands of years, without any perceivable diminution of that body from whence they are continually poured, or any augmentation of those bodies on which they fall, & by which they are constantly absorbed? Can reason tell us how those rays, darted with a velocity greater than that of a cannon ball, can strike the tenderest organs of the human frame without inflicting any degree of pain, or by what means this percussion only can convey the forms of distant objects to an immaterial mind? or how any union can be formed between material & immaterial essences? or how the wounds of the body can give pain to the soul! or the anxiety of the soul can emaciate and destroy the body?

That all these things are so, we have visible and indisputable demonstration; but how *can they* be so, is to us as incomprehensible as the most obstruse mysteries of revelation can possibly be.

In short, we see so small a part of the great whole, we know so little of the relation which the present life bears to pre-existent and future states; we conceive so little of the nature of God, and his attributes, or mode of existence; we can comprehend so little of the material, and so much less of the moral plan on which the universe is constituted, or on what principle it proceeds, that, if a revelation from such a Being, on such subjects, was in every part familiar to our understandings, and consonant to our reason, we should have great cause to suspect its Divine authority; and therefore, had this revelation been less incomprehensible, it would certainly have been more incredible.

But I shall not enter farther into the consideration of these abstruse and difficult speculations, because the discussion of them would render this short essay too tedious and laborious a task for the perusal of them for whom it was principally intended; which are all those busy or idle persons, whose time and thoughts are wholly engrossed by the pursuits of business or pleasure, ambition or luxury: who know nothing of this religion, except what they have accidentally picked up by desultory conversation or superficial reading, and have thence determined with themselves, that a pretended revelation, founded on so strange and improbable a story, so contradictory to reason, so adverse to the world and all its occupations, so incredible in its doctrines, and in its precepts so impracticable, can be nothing more than the imposition of priestcraft upon ignorant and illiterate ages, and artfully continued as an engine well adapted to awe and govern the superstitious vulgar.

To talk to such about the Christian religion is to converse with the deaf concerning music, or with the blind on the beauties of painting. They want all ideas relative to the subject, and, therefore, can never be made to comprehend it. To enable them to do this, their minds must be formed for these conceptions by contemplation, retirement, and abstraction from business and dissipation; by ill-health, disappointments, and distresses; and possibly by Divine interposition, or by enthusiasm, which is usually mistaken for it.

Without some of these preparatory aids, together with a competent degree of learning and application, it is impossible that they can think or know, understand or believe, any thing about it. If they profess to believe, they deceive others; if they fancy that they believe they deceive themselves.

"The preaching Christ crucified was to the Jews a stumbling-block, and to the Greeks foolishness," (1 Cor. i, 23;) and so it must appear to all who, like them, judge from established prejudices, false learning, and superficial knowledge; for those who fail to follow the chain of its prophecy to see the beauty and justness of its moral precepts, and to enter into the wonders of its dispensations, will probably form no other idea, of this revelation but that of a confused rhapsody of fictions and absurdities.

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LETTER FROM ILLINOIS.

By a Western Brother.

With notes subjoined in answer to the same.

Continued from page 71.

Our beloved Brother next takes into consideration the supper, and afterwards the communion. He says, "Here our Western brethren according to some of their expressions suppose that we disconnect what God has joined. Because we, between the supper and the communion speak of the sufferings of Christ, and salute one another with the holy kiss of peace." Here we acknowledge the brother has spoken the sentiments of the Western brethren on that subject. And as our views are already published, it would hardly be necessary to add anything more. But finding in the conclusion of his argument these words; "In thus observing these ordinances in said order, who can show there is a link taken out of the Gospel-chain of commandments, or a round broken out of Jacob's ladder &c."

Now we have no complaint against the brethren for leaving out or not observing ordinances. But the brother signifies by his remarks, when our Saviour was the administrator, he had not yet suffered, and for that reason his sufferings would not be taught or published as it is now necessary, it should be done, when those ordinances are observed. The only difference between the Eastern and Western brethren in this is, when is the proper time for this to be done? The brother says, "After supper before the breaking of bread to read a chapter out of the evangelist on the subject, and to lecture on the sufferings and death of our blessed Lord, to prepare the minds of the brethren for the reception of the communion."

[Here our dear Western brother says, "We have no complaint against the brethren for leaving out or not observing ordinances," referring to us, whom he styles sometimes for distinction's sake, "the *Eastern* brethren." He admits, that according to the practice of the apostolic church, we should as often as we eat this bread, and drink this cup, "shew the Lord's death till he come.' But he adds, the only difference is, When is the proper time for this to be done? Our brother says well, for so it is; here is the difference at issue between us, and we agree with him, that all things should be done at the proper time, and consequently if our Western brethren can show, that they do this at the proper time, we must confess, that we are at fault, and if *we* can show to the satisfaction of every unbiased friend of truth, that our way is more likely to be the proper time, may God grant our dissenting brethren grace to do likewise.

Let us then disengage ourselves as much as possible from every partiality, predilection or prejudice, and look steadily and calmly at this simple question, "When is the proper time to do, what the apostle or rather the Holy

Spirit through him enjoins on us, 1. Cor. xi. 26. "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come!"

Let us first see, what reason will say on this subject. Is it not reasonable, that when we come together for any purpose, that word and action should agree?—that we should speak of that, what we are going to do?—Hence when the time is come for the members to examine themselves in order to prepare for a worthy participation in the holy and blessed institutions of our crucified Redeemer, we also *speak on self-examination*; when the church next proceeds to feetwashing in obedience to the precept and example of our divine Master, we consider this as the proper time to *speak on feetwashing* :—when supper is being set before us, we deem that as the proper time *to speak on the Lord's supper*;—and when finally the emblems of the sufferings and death of our blessed Lord are brought, and the time is at hand, to unite and commune together of the broken body and shed blood of that Lamb of God, which taketh away the sin of the world, then it is, as we conceive, *the most proper time to speak* in a particular and solemn manner *of the deep sufferings*, and *ignominious death* of our Saviour which he willingly underwent for our good.

But our dear Western brethren will probably want something stronger than reason to convince them. They will be apt to tell us, as they have done in this letter already, "To the law and to the testimony:" If they speak not according to this word, it is because there is no light in them." Yes, brethren, so we believe with all our heart, and hence we are willing in all things to submit even our reason to the law and testimony of the Gospel, fully assured, that though there are some things hard to be understood, yet there is nothing in the Gospel contrary to reason. Yet what shall we say, that has not been said already in this correspondence with our Western brethren? Will any thing that we can say be more convincing, than what our brethren said! Feeling our weakness and inability, we might almost despair of adding one word more to what they have said. Still we have such a strong faith in the power of the Gospel, and such love to our brethren, which "hopeth all things," that we cannot refrain from making a further attempt to bear a testimony to what our brethren have said according to the Gospel.

We agree with our beloved brother, that we need no learned commentators to explain this Gospel. All that is required, is an humble, childlike and willing heart to receive not only *part* but the *whole* of the Gospel. For this purpose we ought to bear always in mind, that there was a living Gospel in a living church, long before there was a written Gospel. In that living Gospel, preached by the apostles, every Gospel-truth and every Gospel-fact and every Gospel-ordinance was contained necessary to the salvation of men, and in that living church every such truth and fact was believed, and every ordinance observed and practised according to the precept and example of our Lord Jesus Christ,—yet there was no written Gospel. This circumstance is here mentioned with no other view, but to defend the written Gospel against any unjust objection, and to explain, why some of the Evangelists did not make mention of some items of faith or practice. The simple reason of this appears to be, that at their time of writing those items were so universally believed and practised in the church, as to preclude the necessity of particularizing. But when afterwards that necessity required it, the following writers under the guidance of the Holy Spirit were sufficiently explicit, so that taking the whole Gospel, the whole New Testament together every item is fully established, and we can yet see in this

our day a living Gospel in a living church, "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone." Eph. ii. 20.

Now, in order to answer that question, When is the proper time for teaching or publishing (in an especial manner) the sufferings and death of our Lord Jesus Christ, and, we may as well add, of observing that new commandment, our Lord gave, that we should love one another, not by reason, but *by the word of God*, it is only necessary, as our beloved brother a year ago, (see vol. 1. No. 6. page 90) has directed us, to examine to the honor and glory of the Lord all, what the apostles and evangelists have written on the subject. And here it is at first sight remarkable, that Matthew, Mark and Luke give us the account of that ever-memorable last supper of our Lord in so very few words, Matthew crowding all he had to say on the subject, into 11 verses (Matth. xxvi. 20—30.) Mark occupying only 10, (xiv. 17—26.) and Luke no more than 25 verses, (xxii. 14—38.) none of them saying the least thing about feet-washing or the Lord's supper, as our dear brother, just now mentioned, truly and repeatedly observed. How do we account for this brevity, for this not even naming feetwashing &c.! Can we for a moment suppose, that the apostle Matthew, and the evangelists Mark and Luke did not know anything about those ordinances, which they omitted expressly to mention! Or that they did so, because they thought so little of these ordinances of their Lord and Master, as the manner of some is now-a-days!—No, no; we cannot harbor such a thought for a moment of men, as devoted to the cause of Christ and as inspired with the Holy Ghost as they were. The only way we can account for it, is, as stated above, that they had no occasion of enlarging on these topics, well knowing, that if they could only convince and persuade men to believe that Jesus was truly he that should come, the promised Messiah, the Son of God, and to come to his living church, they would there learn to observe every thing, whatsoever the Lord had commanded.

On the other hand, when *John* wrote his Gospel, most and perhaps all the other apostles had finished their course on earth, and he was probably the only eye- and ear-witness then living of all what the Saviour had said and done. Already long before he wrote, Paul, the apostle of the Gentiles, had found occasion in order to correct mistakes and abuses, that had crept into the church at Corinth, to speak expressly and largely on the Lord's supper, how it ought to be observed and enjoining particularly the necessary self-examination of those who would partake in a worthy manner of that bread and that cup, which was to be done in remembrance of Him, who laid down his life for us, and the duty of the church of proclaiming the death of their Lord upon that solemn occasion. Now *John*, being aware of what the apostles *Paul* and *Matthew*, and the evangelists *Mark* and *Luke* had written & also aware of the errors and heresies in doctrine and practice, that were about to creep into the church here and there, found it necessary, and no doubt was urged by the Spirit of Christ, that was in him, to add his testimony to that of the other evangelists, and to put on record particularly those things, which had been but slightly touched or entirely omitted by the other inspired writers. Not to be lengthy, we will now confine ourselves to that one proof, among many, which occurs with respect to the ordinances, to show that what had been already established by two or three witnesses, John passed over in silence, as is evidently the case with regard to baptism and to the breaking of bread, while on the other hand he was very careful to set in its fullest and clearest light what might yet remain doubtful or in-

distinct in the other testimonies. Hence we find, that in John's Gospel no less than *five full* chapters are filled with the account of what passed at, before and after the last supper of our Lord, and all that without repeating those things and circumstances mentioned by the other apostles and evangelists. See John xiii. —xviii. 1.

Now the simple and natural question arises, To which of these inspired writers must we refer in case of any difficulty about those ordinances, which our Lord instituted in that night, in which he was betrayed?—Is it not self-evident that while we receive with due respect every testimony on the subject, the most light we must expect of him, who has treated most largely and most circumstantially on the same?—

Is it not also evident, that in order to have a complete view of the house of God, we must take every testimony into account, and not cast aside any of them?

Now let us try in the fear of God to set before our eyes a summary view of the whole testimony of the apostles and evangelists on the subject of

THE LAST SUPPER OF OUR LORD.

1, Two disciples are sent forth to prepare the supper; Mark xiv. 12—16. Matth. xxvi. 17–19. Luke telling us, that it was Peter and John. Luke xxii. 7–13.

2. And when the even was come, He (Jesus) sat down with the twelve. Matth. xxvi. 20. Mark xiv. 17. Luke xxii. 14.

3. Now before the feast of the passover, when Jesus knew—that he was come from God, and went to God, John xiii. 1–3. he said unto them, With desire I have desired to eat this passover with you before I suffer. For I say unto you, I will not any more eat thereof until it be fulfilled in the kingdom of God. Luke xxii. 15. 16.

(It is evident that the Saviour with these words intended to prepare the minds of his disciples for the solemnities of the evening even as we try to do by self-examination in accordance with the apostle's advice. 1. Cor. xi. 28.)

4. "And there was also a strife among them (the disciples), which of them should be the greatest." Luke xxii. 24. Upon which the Lord "riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that, he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded, &c." John xiii. 4—11.

5. After he had washed their feet, and had taken his garments, and was set down again, he said unto them, "Know ye what I have done to you? &c. John xiii. 12—17. Luke xxii. 25—30.

6. And as *they did eat*, he said, Verily I say unto you, that one of you shall betray me. Matt. xxvi. 21—25. Mark xiv. 18—21. Luke xxii. 21—23. John xiii. 18–30.

7. Supper being ended, and Judas having gone out, Jesus said, Now is the Son of man glorified &c. John xiii. 31. 32. with which we may perhaps connect that cup, spoken of by Luke xxii. 17. 18. Matth. xxvi. 30.

8. Now the Saviour tells his disciples, *obviously after supper*, of two things, viz. of his soon leaving them, and of a new commandment, which he gave them, "That ye love one another: as I have loved you, that ye also love one another. By this shall all men know, that ye are my disciples, if ye have love one to another." John xiii. 33–35.

9. On these two topics he continues his discourse, interspersed with warn-

ings, consolations and instructions to his disciples to the end of the 16th chapter, & concludes with that mediatorial prayer recorded in John xvii. still surrounding the supper-table.

10. Then he took bread, and blessed it, and brake it, and gave it to his disciples, and said, Take, eat; this is my body. Matth. xxvi. 26. Mark xiv. 22. Luke xxii. 19. who adds, "which is given for you: this do in remembrance of me." as also Paul records 1. Cor. xi. 24.

11. Next "he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it, for this is my blood of the new Testament, which is shed for many, for the remission of sins.' Matth. xxvii. 27. 28. Mark xiv. 20. Luke xxii. 20. 1. Cor. xi. 25.

12. And finally, "when they had sung an hymn, they went out into the mount of olives." Matt. xxvi. 30. Mark xiv. 26.

Now beloved brethren of the West, here we present you a Gospel-chain of 12 links, embracing all the testimony of the word of God on those institutions, which were thus established by our Lord in the night in which he was betrayed. Examine it carefully and prayerfully, and see, whether we have not good, strong ground to believe, that the most proper time for speaking of the sufferings and death of Christ is *after* the supper, and that the new commandment of our Lord given at this same time, is also proper to be observed, when we do observe it, having both the example and command of our Saviour in favor of our practice?

But we must say more. If you examine closely and prayerfully the word of God in the order, assigned in the above chain, will you not have to admit that the whole proceeding of the brethren in those ordinances from first to last is in perfect accordance with the word & example of our Lord, and completely harmonizing all the testimony of the sacred writers!—Will you not also have to admit, that the mark or token, by which all men shall know, that we are Christ's disciples, was ordained in that same night, as well as feetwashing, the Lord's supper and the breaking of bread! Yes, brethren, we ask you in faithfulness and love, Who has departed from the word or example of Christ, and is lacking in the celebration of those institutions that mark, by which the disciples of Christ are to be known!?!—

SATAN'S HOSTILITY TO THE CHURCH.

Satan has tried many ways to be at amity with the church—not because he loves her holiness, but because he hates her welfare. And that he might bring about his enterprise, he sometimes has allured her with the dainty delicacies of this world, the lusts of the flesh and of the eyes, and the pride of life. This being fruitless, he has attempted to entangle and bewitch her with his glorious appearance as an angel of light; and to that end he has made his ministers as the ministers of righteousness, preaching up righteousness, and contending for a divine and holy worship. But this failing also, he has taken in hand at length to fright her into friendship with him, by stirring up the hellish rage of tyrants to frighten and molest her; by finding out strange inventions to torment and afflict her children; by making many bloody examples of her own bowels before her eyes, if by that means he might at last obtain his purpose. But behold, all has been in vain; there can be no reconciliation. And why, but because God himself maintains the enmity? God hath put enmity between the devil and the woman; between that old serpent called the devil and Satan, and the holy and beloved and espoused wife of Christ.

POETRY.

Communicated.

THE CHRISTIAN TRAVELLERS.

1.

What poor despised company
Of travellers are these,
That walk in yonder narrow way,
Along that rugged maze?

2.

Ah! they are of a royal line,
They're children of a king,
Heirs of immortal crowns divine,
And loud for joy they sing.

3.

Why do they then appear so mean,
And why so much despis'd?
Because of their rich robes unseen,
The world is not appriz'd,

4.

Why some of them seem poor distress'd,
And lacking daily bread!
Heirs of immortal wealth possess'd,
With hidden manna fed.

5.

Why do they shun that present path
Which worldlings love so well?
Because it is the road to death—
The certain way to hell.

6.

Why do they walk the narrow road
Along that rugged maze?
Because this way their leader trod;
They love and keep his ways.

7.

What, is there then no other road
To Salem's happy ground?
Christ is the only way to God—
No other can be found.

THE DEATH OF A BELIEVER.

1.

In vain my fancy strives to paint,
The moment after death,
The glories that surround the saint,
When yielding up his breath.

2.

One gentle sigh his fetters breaks,
We scarce can say he's gone,
Before the willing spirit takes,
Her mansion near the throne.

3.

Faith strives, but all its efforts fail,
To trace her in her flight;
No eye can pierce within the veil,
Which hides the worlds of light.

4.

Thus much (and this is all,) we know,
They 're numbered with the blest,;
Have done with sin, and care & woe,
And with their Saviour rest.

5.

On harps of gold they praise his name,
His face they always view,
Then let us follow'rs be of them,
That we may praise him too.

6.

Their faith and patience, love & zeal,
Should make their mem'ry dear:
And, Lord, do thou the pray'rs fulfill,
They offered for us here.

7.

While they have gain'd, we losers are,
We miss them day by day;
But thou canst every breach repair,
And wipe our tears away.

8.

We pray as in Elisha's case,
When great Elijah went;
May double portion of thy grace,
To us who stay be sent.

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For the Visiter.

"For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness: and, when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him: he was despised, and we esteemed him not." Isai. liii. 2. 3.

We find in almost every branch of science, that truth can be discovered only by deep and serious investigation. If we rest in superficial enquiries, we shall be lead into numberless and fatal mistakes. In what relates to religion more especially, an impartial examination is necessary, because the doctrines of revelation are confessedly repugnant both to the prejudices and passions of mankind. Yet, strange as it may appear, there is no other science, wherein men form their opinions on such slender information, as in that.

The generality adopt the notions that are current in their day, without ever considering whether they be right or wrong: the natural consequence of which is, that, in many instances, they embrace error in preference to truth.

This was too much the habit of the Jews in reference to their Messiah. Our Lord had cautioned them not to judge according to appearance, but to judge righteous judgment; nevertheless they paid more attention to received opinions, than to the oracles of God.

Had they searched the scriptures, they might have found that their expected Messiah was to suffer as well as to triumph: but they, thinking only of a temporal deliverer, despised the low condition of Jesus, and made his humiliation a ground of rejecting him.

That such would be their conduct, the prophet had foretold in the words before us; wherein he assigns the low estate of Jesus as the very ground, on which the united testimony of prophets and apostles should be discredited.

In the words themselves he sets forth, *The characters and treatment of the Messiah*, and according to them let us consider

I. Some marks and characters of the Messiah, and

II. The treatment he should meet with in the world.

I.

The marks and characters given of the Messiah were not only exceeding various, but apparently inconsistent with each other; and they were multiplied in the prophetic writings, in order that, when the Messiah should appear, there should be no room to question his divine mission; since the marks themselves could not have been combined by chance, nor would have been invented by any one, who had desired to impose upon the world.

Confining ourselves to those specified in the text, we observe, that he was to be *obscure in his origin*. This is intimated under the figure of a root out of a dry ground."

The house of David had once flourished as the cedars of Lebanon; (he himself having been one of the most powerful Monarchs upon earth) but now his family was reduced; insomuch that it was like "a root" or mere stump of a tree. Its situation too, like a root "in a dry ground," was such, as not to afford any prospect that it should ever revive again.

Our Lord, like a weak and tender sucker, sprang from this root, and was, to all outward appearance, unworthy of notice. Notwithstanding the prodigies

that attended his birth, and the regard paid to them for a little while, "he grew up before him," that is, before the Jewish people, in obscurity, working at the trade of his reputed father as a carpenter.

This circumstance proved an offence, and a stumbling-block to the carnal Jews: when they heard his discourses, and saw the wonders that he wrought, they said, Whence has this man these things? and what wisdom is this which is given to him, that even such mighty works are wrought by his hands? Is not this the carpenter? And they were offended at him."

But, if they had duly considered their own prophecies, they would have seen that his parentage and education were precisely such as had been foretold, and consequently were arguments in favor of his high pretensions.

Another mark exhibited in the text is, that he was to be *mean in his appearance*. The Jews expected a Messiah who should come with pomp, and whose magnificence should equal, if not surpass, that of any potentate on earth: and if Jesus had appeared in this manner, he would soon have been caressed and followed by the whole nation.

But he neither possessed himself, nor promised to his followers, any of those things which are so captivating to a carnal heart. Instead of abounding in wealth, and having the great and nobles of the earth as his attendants, he was followed only by a few poor fishermen, and sometimes wanted the common necessaries of life, and even a place where to lay his head. Instead of affecting honor, he declined it, and withdrew himself, when they would have invested him with royal authority. Nor did he give his disciples reason to expect anything in this world but reproaches, persecutions, imprisonments, and death.

Thus was he destitute of all external recommendations; "there was no form nor comeliness in him, nor any beauty for which he was to be desired."

Now the Jews did not know how to reconcile his claims to Messiahship with his low condition; they could not divest themselves of their prejudices: they expected a temporal Messiah, and consequently concluded, that the meanness of his appearance was a very sufficient reason for considering him as an impostor. They therefore contributed to make him still more contemptible in the eyes of men, and thus, by reducing him to the lowest state of infamy, unwittingly fulfilled the counsels of God concerning him,

A third mark and character of the Messiah was, that he should be *afflicted in his person*; he was to be "a man of sorrow, and acquainted with grief."

To none were these words ever so applicable as to Jesus Christ. His whole life was a continued scene of labors, trials, temptations, sorrows. We read only once in the whole scriptures, that he rejoiced in spirit, but frequently that he sighed, and groaned, and wept. The four last years of his life were almost wholly spent in sorrow. Not to mention his bodily labors and fatigues, or his watchings and fastings (though inasmuch as they exceeded all that ever were voluntarily endured by men, they might well be taken into the account) his other trials were greater than we can conceive.

"*The contradiction of sinners against himself*" must have been inexpressibly painful to his benevolent mind. He had come down from heaven to give his own life a ransom for them, and was continually endeavoring to lead them to the knowledge of himself, that they might obtain salvation through him. He was working a series of the most stupendous miracles in confirmation of his word. He was laboring day and night for their sakes, making it his very meat and drink to accomplish the grand ends and purposes of his mission,

Yet how were his labors requited? They cavilled at his words, ascribed his

miracles to Satan's influence, and rejected the counsel of God against themselves. How grievous must this have been to him, whose whole soul was bent on their salvation? This caused him frequently to groan in spirit, and even to weep in the midst of his triumphant entry into Jerusalem. But there were yet other sources of grief, more afflictive, if possible than this. Whence arose his *agony in the garden when* his body was bathed in a bloody sweat? Whence those "strong cryings and tears," when he supplicated the removal of the bitter cup! Whence the heart-rending cry, which He uttered on the cross under the hidings of his Father's face?

Surely the vials of his Father's wrath were poured out upon him; the debt which we had incurred, was exacted of him as our surety; the penalty due to sin was inflicted on his righteous soul; the arrows of the Almighty stuck fast in him, and made his heart within him like melting wax."

Their was yet another thing, which must of necessity greatly aggravate his sorrows, namely his perfect *foresight of all that should come upon Him.*

In mercy to us futurity is hid from our eyes; so that however great our calamities be we are comforted with a hope that our state will soon be ameliorated. He on the contrary, saw the crisis gradually approaching, and knew the full extent of those miseries, which he was about to endure. What but the most unbounded love could carry him forward under such a load as this.

To the eye of sense indeed, this unparalleled "acquaintance with grief" would appear strange and unaccountable, but to the view of faith, it marked him as the chosen of God, the Redeemer of the world.

This subject will be yet more fully illustrated by considering.

II. The reception he met with.

One would scarcely suppose it possible, that such a person as our Lord should sojourn upon earth, and not be universally respected. His exemplary piety, his diffusive benevolence, his instructive discourses, and his blameless conduct, one would think, must conciliate the esteem of all: and that gratitude at least must bind to him many thousands, whose maladies He had healed, or whose friends He had relieved.

But to the shame of human nature be it spoken, all, whom He had benefited, seemed to have forgotten their obligations, and to vie with each other in rendering evil for good, so far from honoring him, they despised and rejected him, and even "hid their faces from Him," as not designing to acknowledge Him.

There was no name so opprobrious but they thought him deserving of it: they called him a glutton and a wine-bibber, a deceiver and demoniac. Before the highpriest they accused him of blasphemy; and before the Roman governor they charged him with treason; that so they might secure his condemnation and have license to treat him as an enemy both of God and man.

The indignities offered him in the last hours of his life were altogether unparalleled: it was indeed the hour of Satan's reign, and all the powers of darkness seemed to be let loose upon him. It appeared as if nothing could satiate their malice, not content to wait the issue of a legal process, they loaded him with all manners of insults and reproaches: they dragged Him from one tribunal to another; they plowed up his back with scourges, and compelled his judge to pass sentence upon him contrary to the convictions of his own conscience: they forced him, faint and macerated as He was, to bear his cross, till He even sank under the weight: and to complete the whole, they crucified Him between two thieves; and continued their impious derision, until the very instant of His dissolution.

Nay, they were not even then satisfied: even after He was dead, they could not refrain from shewing their hatred of him: one of the soldiers, expressing doubtless the feelings of others as well as his own, officiously thrust his spear into his side: and all the chief priests and pharisees made application to Pilate, that he would set a guard to watch *that deceiver*, as they called Him, lest his disciples should come by night and steal him away, and report that He had risen from the dead. Thus did the whole nation "despise and reject him."

Every other part of the creation gave testimony to Him: the wild beasts in the wilderness stood in awe of Him; the fishes of the sea confessed his power; the winds and the waves obeyed his voice; the holy angels ministered unto him; the very devils acknowledged his divine mission: but *men*, the men too of his own nation, the very men whom He came to redeem, rejected him; "He came unto his own, and his own received him not."

Happy would it have been if their contempt of Christ had terminated here? but alas! it continued unextinguished and unabated, even after He had proved his divine mission by his resurrection from the dead, and had sent down the Holy Ghost to attest his word.

They could indeed no longer vent their spleen against his person, because He was far above out of their reach: but they beat his messengers, reviled his doctrines, and opposed to the uttermost the success of his Gospel. No means were left untried: they used every species of persecution, that they might deter men from embracing his religion: they excommunicated, imprisoned, and murdered his followers; and though God was pleased to convert a remnant of them, the bulk of the nation contradicted and blasphemed the Gospel, till they had filled up the measure of their iniquities.

But must we confine this accusation to the people of that age and nation? Alas! where is the nation that has not poured contempt on Christ? The apostles and other disciples of our Lord went to every quarter of the known world, and preached Jesus as the Saviour of men: but in every place did the glad tidings meet with the same reception.

Even where the word was most successful, the greatmajority rejected it with disdain. And how has it been received amongst *us*? Blessed be God! we are not left wholly without witness; but the generality despise and reject Christ, as much as ever the Jews did in the days of his flesh.

He is not indeed exposed to their outrage; they cannot scourge and buffet him as once they did, but there are many other ways wherein they no less virulently express their contempt of him.

With what pertinacity do many controvert the divinity of his person, the reality of his atonement, and the efficacy of his grace? And what is this, but to deny the Lord that bought them?

Again, what is more common than for persons to rely upon their own repentance and reformation for acceptance with God, instead of trusting simply in his blood and righteousness? and what is this, but to rob him of his glory, and exclude him from the office, which he came to execute? Can any thing be more contemptuous than this? Again, he has given us commandments, in obeying which we are to testify our regard to him, and to honor him in the world. But who yields to his authority? Who brings his thoughts and actions into subjection to his will? Is not the language of the generality at least, "We will not have this man to reign over us."

To what purpose is it to say, Lord, Lord, if we do not the things which he says? It is only to act over again the part of those who bowed the knee to him

and yet smote him on the face. Indeed all despise him who do not value Him, as they ought.

If we viewed him in his real character, we should see a beauty in him for which He is to be desired; we should "behold his glory, as the glory of the only begotten of the Father." He would appear to us, "fairer than ten thousand, and altogether lovely;" and the language of our hearts would be, "Whom have I in heaven but thee? and there is none upon earth that I desire besides thee."

But oh how few are there who thus "count all things but loss for the excellency of the knowledge of Christ!" Yet they, who do not thus regard him, have no just sense of his worth and excellence, and therefore in reality undervalue and despise him.

We cannot better *improve* this subject than by observing, First, *What enmity there is in the heart of man against God.*

The apostle of the Gentiles has told us, that "the carnal and unrenewed mind is enmity against God." This indeed is an hard saying: but we have abundant proof of the truth of it in the subject we have been considering. We have evidence enough of it in the general forgetfulness of God, and the opposition to his will which prevails in the world. But in the instance before us, an experiment has been made; an experiment which removes all doubt, and proves indisputably, how men would treat God, if they had him in their power.

God has, for the accomplishment of his own gracious purposes, condescended to clothe himself in human flesh, and to sojourn among men. He assumed nothing of the pomp and splendour of this world, that the attachment or aversion of men might the more evidently appear to arise from their discovery of his true character. He dazzled not their eyes, by a full display of his Deity, but suffered the rays of it occasionally to appear, as their organs of vision were able to bear it. He admitted them so close to him, that they might easily contemplate his proper character, and form a rational judgment of his excellencies and perfections.

By this he gave them an opportunity of testifying what were the dispositions of their minds towards him. And what was the result of the experiment? Did they love him, and adore him as *God?* Behold, they could "see no form nor comeliness in him." On the contrary they hated him, despised him, and crucified him as a malefactor. Nor was this owing to the violence of a few: the whole nation rose up against him, and put him to death.

Now this shows us in the clearest light what human nature is, and what enmity there is in the heart of man against God. And oh! what a humiliating thought is it, that we should be even capable of such atrocious wickedness!

If any one object, that this was done by the Jews; and that, if God were to come down amongst us, he would meet with a more suitable reception.

We reply, That in whatever place he should appear, he would assuredly be treated in the same way: for indeed he does come; he comes to us in the preaching of his Gospel: he is truly, though not visibly amongst us; for he has said, "Lo! I am with you always even to the end of the world:" yet so far from admiring his beauty, and adoring his goodness, we scarcely bestow a thought upon him: yea, instead of seeking our happiness in him, and devoting ourselves wholly to his service, there is no possesion so contemptible but we prefer it before him, nor any lust so base but we choose the indulgence of it rather than his favor.

Let this melancholy truth sink down into our hearts, and cause us to loathe ourselves in dust and ashes. Nor let us ever rest, till our enmity be slain, and our aversion to him be turned into reverence and love.

In contrast with this, let us next observe, *What love* there is in the heart of God towards men.

Had God foreseen that his creatures would have instantly and universally adored him, we must have forever marvelled at the love that induced him to become incarnate. But how transcendent does that love appear, when we consider that he foresaw the treatment he should meet with, and that, as he died for his very murderers, so he now invites to mercy the most contemptuous of his enemies! Let heaven and earth stand amazed! and let all flesh give thanks unto his holy name for ever and ever.

Finally brethren let us consider, that if we are engrafted into Christ, we shall grow up like him, "as a tender plant, and as a root out of a dry ground." Tender, as our life in Christ may be, it shall *grow*; and though a root in a dry ground will not grow fast, yet it shall grow for all. As there was no form nor comelines in our Lord in his state of humiliation, so let us eschew & shun all those vain fashions and practices of the world, which have been invented to give us a beautiful form or enticing comeliness.

Dear sisters, and especially dear *young* sisters, allow me one word of love to you in particular. Let it sink deep into your tender hearts, that when Christ was seen with the natural eye, there was no beauty, that we should desire him, and if you desire to be his followers, his hand-maidens, — oh, do not try by your outward beauty to allure and attract the eye and attention of worldly, carnal men, who admire only your Body, but who cannot discern nor appreciate true beauty of SOUL! As you love your future happiness here and hereafter, — beware, oh beware of uniting your destiny with a man, who only loves your body, your comely form, but cannot understand your holy aspirations after true wisdom and righteousness, which form the very essence of moral beauty.

And while I thus speak to my dear sisters, I am also led to think of the Bride of Christ, the Church of the living God, or rather that small remnant of it, which is yet standing and testifying before the god of this world, and toiling & suffering for her Lord's sake. I love that church as my own sister and my own mother, above every earthly connection, howsoever near and dear to me. I have loved her ever since, that through the kind leadings of my merciful heavenly parent I became first acquainted with her, and I hope to God, I ever shall love her. Hence I trust an humble word of love now and then from one of the least of her loving servants will not be altogether unacceptable;— not altogether unheeded.—

What I wish, and feel it my duty, to say to the church at this time, is similar to what we said above to our dear young sisters. There is a natural beauty and loveliness about the church of Christ as in a blooming, youthful and innocent maiden. Let her only deck and adorn herself a little more after the fashion of this world; — let her only expose constantly her outward charms, the outward order and ordinances of Christ's house; — let only the worldly-minded be under the impression, that they can become and remain united to her, and be worldly-minded still; — let those who seek a very easy way to go to heaven, only understand, that no more is necessary, but to be baptized, and to observe the other public ordinances, in order to insure salvation; — let the lazy and improvident be assured, that they will be provided for by the church, &c. &c. — and she will have admirers and lovers aplenty. But oh let us beware of enticing or permitting such to become members of the household of faith by making light of those principles, and "keeping back those truths, which are the *soul*, the *living* soul of Christianity, and with-

out which the body will be a beautiful, but lifeless corpse!

Again, I speak to all my dear brethren and sisters, if your Lord and Master was despised and rejected of man, do not think it strange if this should also be your lot. Rather make up your mind from the first, that such will be the case, and you will not be disappointed. Remember only, if you are despised and rejected of men *for* CHRIST'S sake, as sure as he now is in glory, he will also reward you for it in and with glory.

Art thou "a man of sorrow, and acquainted with grief?—Recollect that such was your Saviour before you, that he suffered before you, and how he suffered patiently, yet manfully! Recollect also, that he has compassion with thee, that he pities thee, more than thy most loving friend, thy most tender relative can pity thee, and that when thy sorrow and grief has accomplished its end, he is willing and able to turn thy sorrow into joy, and thy grief into everlasting peace.'

FOR THE VISITER.

"*Salute one another with a holy kiss.*"

The great apostle to the Gentiles enjoins or recommends the believers to greet or salute one another with an holy kiss. Now what is it that makes this kiss, the believers extend to each other in their salutations, holy? (As I would understand, that a kiss of formality would never be a fulfilment of the apostle's injunctions.) Well then, I would understand there must be something connected with it more than form to make it holy.

And is not that something, that when we have been absent from each other for a little or a long while and we now come together (more especially when we come together to sing and pray and worship God) and we rejoice to see our fellow-travelers of the same faith, and fellow-soldiers of the cross of Jesus Christ coming to unite with us to praise the God of our salvation and to exhort and encourage each other to press forward toward the prize and mark of the high calling which is in Christ Jesus;—is it not when we thus with pleasure and with joy embrace the members of Christ's body with a kiss of peace and charity, that we obey the injunctions of the apostle.

If so, why is it that the brethren use a form of this kind in confirmation of baptism, feetwashing or ordination &c.? Will not some dear brother and faithful advocate of the Gospel of Jesus Christ take up the subject and give some information to the inquirers through the columns of the Visiter.

PHILOM.

REPLY.

In as much as such questions have appeared occasionally in the Visiter, and the answer being left over to some of our correspondents, it has happened that none felt particularly called to reply to the same, and thus the query remained unanswered, we have tried occasionally to reply immediately, and shall do so now, though not at all with a view of excluding other and better answers.

The first question is, What is it that makes the salutation with the kiss holy? There might be a number of reasons assigned, but we will for the present name but one, and that is, in as much as we are to do all, whatsoever we do, in the name of the Lord Jesus, we are to salute even our brother in the name of the Lord, and by doing so upon his command, in obedience to his word, and in love to our brother for Christ's sake, because he belongs to Christ, because we are willing to receive and recognize him before the world as a brother in Christ, this salutation of the kiss becomes a HOLY kiss, such a HOLY kiss, that when a brother is saluted by another truly in the name of the Lord Jesus, each of them may receive it as the Lord's

salutation,as if the Lord had given him and received of him that kiss. Truly such a kiss should be holy ;—no carnal feelings, no merely natural love should prompt us to exercise it, but a holy love to the Lord, whom we salute in his member,& by whom we are saluted. Brethren, how solemn becomes this simple act, when we consider it in this light, & how careful should we be to perform it in the right manner, with closed lips and without being heard by the bystanders !

But we hasten to the next question, which is, "Why is it that the brethren use a form of this kind in confirmation of baptism, feet-washing, or ordination &c. &c. We answer. because we meet in baptism our brother for the first time upon the heavenly road. as a member of the body of Christ :—because in *feet-washing* we show by the kiss, that love prompts us to perform this lowly service; because in establishing a deacon, a teacher &c. we salute a brother for the first time in that capacity, and show our willingness, in laying on him a burden, also to help him bearing it.— —

Let these few hints suffice for the present, and let some dear brother take up the subject, and treat on it more largely.

FOR THE VISITER.

"*Blessed art thou, Simon Bar-Jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.*" Matt. xvi. 17—19.

By this we perceive, that Simon had received a special revelation from God the Father, namely, THAT JESUS IS THE CHRIST. We recollect, that Jesus made a promise to Simon, when first he saw him ; when Andrew was so kind, yea so brotherly, as to bring this distinguished person in the history of divine truth to the Lord. The Lord did not need an introduction to Simon, as is become the fashion of our day ; but soon recognized him and called him by name as Simon, the son of Jona, and directly makes a promise to him, which probably seemed as insignificant to the bystanders and even to Simon himself, as it sometimes seems to the people of our day.

But, dear brethren, it was not insignificant. It was done by Jesus Christ, and what he has done, is well done. He never did any thing for nothing. The promise was this. "Thou shalt be called Cephas, which is by interpretation, a stone. John i. 42. Now in order to fulfill the promise, for which there was no time specified, Jesus brings about the conversation, of which I have quoted a part. He blessed Simon for making the good confession, and tells him, that it was a divine revelation from God the Father, and now in the succeeding verse he fulfills his promise by making two more, saying, "I say unto thee, *That thou art Peter*, which is the same as Cephas, namely a stone, a rock.

He is now called Peter or Cephas, which the Lord had promised to do.— Well might we say with one of old, "He remembered his holy promises." Psalm cv. 42. But this promise seems as yet of little or no use. But hear him make another. He has now called him a rock, as he predicted. The next promise is, "And upon this rock I will build MY CHURCH, and the gates of hell shall not prevail against it.

Now in order to understand the Saviour fully, it becomes necessary to know what is meant by a church. In this our day every denomination is called a church, yea houses of worship are called churches. But this was not the case in the days of our Saviour's personal pilgrimage here upon earth. If you examine you will find, that this is the first time, that the word is used in sacred history. This word's predecessor was MY PEOPLE, as we know the Lord had a chosen people., a peculiar people, since He called out Israel from the bondage of Egypt.

Now let us watch for this word, for it will appear in its glorious splendor at a certain time. The meaning of our Lord in my opinion is simply this, that through the labor of Peter, his preaching at Jerusalem on the Pentecostal convention of the world, where a large portion of MY PEOPLE will be convened, when the preaching of repentance and remission of sin shall begin, (see Luke xxiv. 47. Isai. ii. 3. Michah iv. 2.) where the preaching of Peter shall be so powerful, that upon the reception of it MY PEOPLE shall be pricked in their hearts, shall repent and be baptized every one that is worthy, Matt. xxii. 8. and three thousand shall be added unto you and the rest of the disciples, Acts ii. 41. and by this addition you will become an organized body, which is my church at Jerusalem, my Jewish church, which is now built according to prediction and promise.

Now we behold the word for the second time in the Acts ii. 47. Here, brethren, is our church. Here are the conditions of pardon and of membership. But now we will hear the Lord a little farther. Matt. xvi. 19. "And I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth, shall be bound in heaven, and whatsoever thou shalt loose on earth, shall be loosed in heaven."

Here we discover that the Lord speaks to Peter individually & in the singular number. "Thou—thyself." He promises him the keys. By these we may understand the word and the ordinances of the new dispensation. Bear in mind, there are a plurality of keys given to Peter individually, and a commission, which no other man in heaven or upon earth received then or afterwards namely that of preaching the opening sermon of the glorious Gospel-dispensation both to Jews and Gentiles. Having done this, his special commission ends, and he comes and joins in the commission as given by Matt. xxviii. 18—20. Mark xvi. 15—18. John xx. 21—23. which was common to all the apostles, and by them it was committed to the faithful hands of THE CHURCH.

[We have taken the liberty to abbreviate the above somewhat toward the end,—partly on account of being illegible, the seal having interfered with the writing. so that the latter could not be made out any more; and partly on account of considering the subject sufficiently stated. The object not being plainly stated, we will only say, that if we comprehend the idea of our brother rightly, he wished to refute the false conclusion from the text, that Peter obtained thereby a sort of primacy in the apostolic college, and that he left this primacy to the Pope in Rome. Of course no brother believes this.]

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CORRESPONDENCE.

LETTERS

Received up to October 10.

From Bond co. Ill. wanting information about the Visiter and Hymnbooks. [The No's sent will tell you all about it.] Summit co. O. Union co. Pa. 1 subscr. Lebanon co. Pa. about missing money. This is the only instance, when money was sent to us, that it did not come to hand, so far. The safest way of sending money by mail is to fold the note up with the letter, put it into a wrapper, and seal it before you take it to the Post-office, or to fasten a gold-dollar with a wafer to the inside of the letter, as near under the outward seal as possible. A loose gold-dollar in a letter may be shaken out of it without disturbing the seal, and this may happen accidentally as well as purposely. We have said on a former occasion, that the word "Registered" put on the outside of a letter by the Post-master, may serve a good purpose, to trace the letter, when lost.] Montgomery co. O. pay for 2. vol. Somerset co. Pa. 1 subsr. Lebanon co. Pa. 1. Seneca co. O. Communication. Franklin co. Pa. [The minutes were sent.] Philadelphia, Pa. Hardy co. Va. 1. Somerset co. Pa. 1. Monongahelah co. Va. 1. Philadelphia, Pa. 1. Hocking co. O. 13. Cincinnati, O. Summit co. O. Bills for $161.55. Cts. Somerset co. Pa. 1. Stark co. O. Blair co. Pa. 1. (Our Hymnbooks have not come on yet. We look for them every day.) Huntingdon co. Ind. 1. Miami co. O. Ma-

honing co. O. Augusta co. Va. 5. Botetourt, Va. Adams co. Ill. 2. Delaware co. Ind. 1. Adams co. Pa. Somerset co. Pa. 3. Seneca co. O. 2. Jennings co. Ind, 10 subscr. not yet paid. Botetourt co. Va. 1. Pike co. Mo. Fairfield co O. 1. Fayette co. Pa. 2. Jefferson co. Iowa. 3. Ogle co. Ill. 4. Somerset co. Pa. 1. Hampshire co. Va. 2.

From a dear sister in the city of Brotherly Love.

My dear brother.

The Lord of mercy and peace be with you. I will use the privilege of dropping a line to inform you that our welcome pack arrived a few days ago containing eight No's. and there are ten subscribers, sister E. E. and sister J. V. S. June No's. did not come. They wish much to have them.

Our few subscribers here all like the Visiter very much. Dear brother perhaps you have some knowledge of our Philadelphia church. I want every member to subscribe for the Visiter. Oh that we may all receive more light and knowledge from our humble brethren! I feel very thankful indeed, that we are permitted to read your valuable numbers which are dear to me as the Bible.

My beloved companion not being a member of any church, I sometimes had difficulty to get him to read the Scriptures. Now he often spends his evenings in reading the Visiter to me. What comfort to my poor heart! He is much interested in the piece, headed: Principles of the Gospel, Christian Union. Oh that it may be the means of awakening him to his duty and becoming a child of grace! is the prayer of your humble sister

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From a dear brother in the East.

I would gladly have written long ago, if I could have communicated such intelligence or forwarded such matter as I especially desired to have it in my power to do.

I have been canvassing some for subscribers, and have lately learned more than I knew before, how members feel in relation to the Gospel Visiter. One brother a good brother and a preacher too, did not know if we should preach without pay, whether it would be right to print the Gospel for pay. That rather surprised me,—there is no comparison in the case.

Another person or member said, "the Gospel was of itself enough for salvation." I could not see what we wanted with more, feeling quite confident that nothing in the Gospel could be made plainer, better or more effectual by any pamphlet no matter who was Editor.

Another one who perused several No's perhaps the greatest portion of Vol. 1. pronounces the style of the composition as not acceptable.

Another says Br. K. is too partial, too one-sided—not respect enough for the opinions of others who differ from him.

Thus with some variations from the above I heard enough to discourage me from making any further direct effort, I am not made of that kind of stern stuff, which can persevere under difficulties, and so I have concluded to give up for the present. I am sorry it is so.

But as for myself, I mean to hold on to the Visiter, while there is a sound plank in it to cleave to. Should there at some time be a letter printed in it, that I did not like, that would not turn me against it.

Should any question be argued or alluded to in the Visiter of that kind about which we think brethren may reasonably differ, and should you take, and take strongly-- and decidedly, the part or side opposite to my views, that is no reason why I should stop the paper.

I think however. that any piece written in an humble, loving, kind and brotherly spirit differing from Br. K. in such matters as many good acceptable brethren see differently into, should be printed, if nothing in the manner is objectionable.—And I have the confidence that in such a case, Br. K. would print.

Some say he would not. I see no reason from all *I have seen* in the paper, to think he would not print such a piece.

If at any time a case should offer, I may perhaps try my heart and hand and Fr. K. too, and see whether there is not *prejudice* in *the charge*.

If ever I should see in the Visiter, a tendency to work division, then I should either strive to prevent such result through the Visiter, or in opposition to it. But I see no such tendency, and do not *in the least apprehend it*.—

I think the labor in the Visiter has been all directed to the aim of union.

My hope has been, that it might be made a channel in which we could compare ideas, and not only get to see more alike, but to *feel* more *ardent Christian affection for each other*. So that brotherly love might indeed continue in our body.

Those who look altogether back to that age of our church, between 1750 & 1800, and shut their eyes to all improvement of any kind, and only try to bring things back again to what they then were, are working in vain. And *them* I did not expect to get to take the Visiter, for they have really lost sight of much that was *most excellent* in the good old brethren of *that age*.

Neither did I expect to get any from that class who have no reverence for the past—*no respect* for the *good old brethren*-who broke the pathway through the wilderness in more than one sense, who lived out the blessed principles of the Gospel in the trials that tried men's souls," but look at every thing in the light of what they call the "*spirit of the age*." I say, of those I expected *none* to support the Visiter.

But there is a medium portion between those two extremes, and they are the largest portion too, who look with no less *reverence* back upon the good, old pioneers in the pathway of righteousness, but who too look within, without and round about, and above too and try to understand the Gospel with the aid of all the light they can get. Who keep their eyes open to all around them, and then try to adapt their actions properly to the circumstances in which they are placed. Such as are willing daily to learn, and who never feel as if they had already attained to all needful knowledge. From that portion I did suppose you would receive support largely. But as far as regards this part or portion of our Zion, I am disappointed.

May the blessings of a kind providence be with you and yours.

Farewell.

I. P.

POSTSCRIPT OF THE EDITOR.

Since this No. was partly printed, & partly under the press, (we have to print now three forms, each of 8 pages, to make up a No. of 24 pages,) we received another letter of our beloved Western brother G*** W***, of which we will give a few extracts. It is dated Sept. 21, 1852.

After some private business being disposed of, and after speaking of his safe return from the last Yearly Meeting, he states, that the proceedings of the brotherhood in council produced general satisfaction with the exception of the matter being postponed, "until the dear brethren in the West become better accquainted with the grounds of our practice." It is considered here—

(continues our W. brother,) that the Eastern brethren should become better acquainted with the grounds and practice of the Western brethren too; and it is believed, that the Western practice is as ancient or nearly so, as the Eastern practice.

Then our dear W. brother refers to the Visiter, and to our intention expressed in No. 2. to publish their letter, and to the manner proposed, namely, to add our own notes. Here we are charged or rather advised to publish their letter in full, and mix no reply with it.

This advice of our beloved brother came unfortunately too late. For though we have now published his letter in full, word for word, as we did all his former letters, so far as they were intended for publication, and have thus fulfilled the first part of his advice, before it came, we have gone against it by adding our own notes and remarks to it. We are truly sorry, that it is so, but it cannot be helped now;—we are still more sorry, that we have done so, without being able to avoid every harsh, offensive expression, that may occur in our notes, and which we would most willingly scratch out again, if it was in our power.

All we can do under these circumstances, is to declare in the most solemn and public manner, that whatever we said and did in this correspondence, was said and done from the purest motives, out of Love to God, who is a God of truth; out of love to the church and brotherhood, East and West, none excluded;—and out of love to the truth, which alone can make us free:—and also to declare in the like solemn and public manner, that wherever we have offended against either truth or love, and it is pointed out to us, so that we can see our error, we will try through the help of God to make the most ample satisfaction according to the word of God.

Will our dear Western brethren, whom we love and respect most sincerely, accept of this our apology in a spirit of candor and forbearance!—Will they receive the testimony of the word of God, and examine it impartially, and finally adopt it, notwithstanding there is so much human frailty and human weakness intermixed with it!—Will they point out to us freely and plainly, wherein we have erred!—We hope and trust they will, and we pray God, that He by his good Spirit would soften every harsh expression of ours, and soften the hearts of all our readers too, to receive the truth in love, and *not* reject it on account of our great weakness and many failings.

Perhaps our dear Western brethren will think, as even some in the East do, witness the foregoing letter, that "we are too partial, too one-sided; and have not respect enough for the opinions of others who differ from us." Whether this is truly so, we are not competent to judge for ourselves;—at least our judgment would appear to others too partial;—too one-sided indeed. But we humbly conceive, that to every careful reader of the Visiter it must be obvious, how we have given in our columns thus far not *one* side only, but the *two* sides of any question, which has come up for discussion; and more particularly, that we have given every letter of our Western brethren, that had a bearing upon the points of difference between us. At the same time we candidly confess, that we are not a little one-sided, not a little partial, as we trust all our brethren are, who try to be faithful,—that is, we have a strong leaning and partiality towards the word of God, not in part only, but the whole, even though it should go against us, our natural feelings, inclinations and habits.

Such a partiality, as we speak of here, we humbly deem consistent with the utmost liberality within the limits of the Gospel. To say more we are forbidden by want of time and space.

THE PROPHECIES
Concerning the Messiah.

XI. The prophetic accounts of the Messiah's *last sufferings and death*, are delivered with a minute accuracy, which (if we were not perfectly certain that they were given long before the event,) would lead us to believe that they were historical descriptions rather than predictions. The 53d chapter of Isaiah, & the 22d Psalm are particularly striking.

With regard to the book of Psalms we may take this opportunity of observing, that, though it is not arranged in our Bibles among the prophetic scriptures, it possesses all the characteristics of this species of writing, was viewed in this light by the ancient Jews, and is accordingly referred to, very frequently, both by our Lord and his apostles, as belonging to this class. The writings of David in particular, the progenitor and representative of Christ, while applicable to himself only in a remote and figurative sense, were, in many instances, literally fulfilled in the person of Jesus, and in his person only.—

Following the order of events, we may notice, upon this branch of the subject, in the first place, the singular prophecy of Zechariah, in which he says, "They weighed for my price, *thirty pieces of silver*, and the Lord said unto me, *cast it unto the potter;* a goodly price that I was prized at of them: and I took the thirty pieces of silver, and cast them to the potter, *in the house of the Lord.*" Zec. xi. 12. 13. Now, the evangelists tell us, that the price for which Judas covenanted to deliver up his Master to the chief priests, was "thirty pieces of silver :" that the traitor, "when he saw that Jesus was condemned, repented himself, and cast down the pieces of silver in the temple, & that the chief priests "took counsel, & bought with them the potter's field, to bury strangers in." Mat. xxvi. 15.; xxvii. 3—7.

The same prophet, speaking of the man that is God's fellow, says, "Smite the shepherd, and the sheep shall be scattered." Zec. xiii. 7. The evangelists inform us, that, on the night in which Jesus was betrayed, he, referring expressly to this very passage, told his apostles, "All ye shall be offended because of me this night." Mark xiv. 27. The predictions, both of Zechariah and of Jesus, were that night fulfilled. "They all forsook him and fled;" Mark xiv. 50. and one of the most valiant actually thrice denied him.—

"He was taken," says Isaiah, "from prison and from judgment." Is. liii. 8. The evangelists tell us, that Christ was arrested by order of the chief priests, who kept him a prisoner all night and delivered him over, next morning to Pilate, the Roman governor, who sent him to Herod, and at length upon his return, pronounced judgment against him.—"I gave my back," says Isaiah, "to the smiters.,' Is. i. 6. And again "He was wounded for our transgressions ; He was bruised for our iniquities ;" "and with his stripes we are healed." Is. liii. 5. The evangelists tell us, "Pilate took Jesus and scourged him." John xix. 1. Isaiah says, "He is despised and rejected of men," and again, more particular, "He hid not his face from shame & spitting." Is. liii. 3. 1. 6.

So also the Psalmist complains, "I am a worm and no man, a reproach of men and despised of the people: all they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the Lord that He would deliver him; let him deliver him, seeing he delighted in him." Psalm xxii. 6—8. Compare this with the accounts given by the evangelists of the insults offered to our Lord. While he stood before the high priest, they did spit upon him, and buffet him, and smote him with the palms of their hands." Mark xiv. 65. "Herod," also "with his men

of war set him at nought, and mocked him, and arrayed him in a gorgeous robe." Luke xxiii. 11.

In leading him away from Pilate's judgment seat, "the soldiers plaited a crown of thorns and put it upon his head, and a reed in his right hand;" "and they spit upon him, and took the reed and smote him on the head; and mocked him." Mat. xxvii, 29—31. 39—44. On the cross too, 'they that passed by reviled him, wagging their heads, and saying," ,,If thou be the Son of God, come down from the cross. Likewise also the chief Priests, mocking him, with the Scribes and Elders, said, "He trusted in God; let him deliver him now if he will have him." Mat. xxvii. One of the thieves also, "cast the same in his teeth." Mat. xxvii.

The Psalmist says, "They pierced my hands and my feet; Ps. xxii. 16. And Zechariah, "They shall look upon me, whom they have pierced, and they shall mourn for him, as one mourneth for his only son." Zec. xii. 10. &c. The evangelists tell us of Jesus that "they crucified him," and that "one of the soldiers with a spear pierced his side." John xx. 34. Isaiah says, "He was numbered with the transgressors." Is. liii. 12. The evangelists tell us that He died the death of a malefactor, and that they crucified two thieves with him. Mark xv. 27.

The cry of agony, which Jesus uttered upon the cross, was that of the prophetic Psalmist, "My God, my God, why hast thou forsaken me ?"—"They part, saith David, "my garments among them, & cast lots upon my vesture." Ps. xxii. 1. 18. The evangelists tell us, that "the soldiers when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat; now the coat was without seam woven from the top throughout: they said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be." John xx. 23. 24.

They gave me also,' saith the Psalmist again, "*gall* for my meat, and in my thirst they gave me *vinegar* to drink." Ps. lxix. 21. Now the evangelists inform us, that, when our Redeemer was about to be nailed to the cross, "they gave him vinegar to drink mingled with gall, and when he had tasted thereof, he would not drink;" and that, in the very close of this awful tragedy, "Jesus saith, I thirst; —and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth; when Jesus. therefore had received the vinegar, he said, *it is finished*: and He bowed his head & gave up the Ghost." Mat. xxvii. 34. John xix. 28 & 30.

XII. The very *burial* of Jesus is the subject of accomplished prophecy. He made his grave," saith Isaiah, "with the wicked and with the rich in his death." Is. liii. 9. After the sad picture which the prophet had drawn, in the immediately preceding words, of Messiah's low condition, in point of external circumstances and worldly reputation, surely nothing could be more unlikely, than that he should receive a burial with the rich. Yet. however obscure and despised had been his life, and apparently ignominious his death, all the evangelists concur in expressly testifying, that "there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple: he went to Pilate and begged the body of Jesus," "and when Joseph had taken the body, he wrapped it in a clean linen cloth, & laid it in his own new tomb," Mat. xxvii, 57. 60.

XIII. The *resurrection* of the Holy One" from the grave, ere his body should see corruption, and his subsequent *ascension* to the right hand of the Father, are thus spoken of by David in the sixteenth Psalm: "My flesh also shall rest in hope; for thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to *see corruption*; thou wilt show me the path of life; in thy pres-

ence is fullness of joy; *at thy right hand* there are pleasures for evermore." Ps. xvi. 9—11. All this, as every Christian, on sure evidence believes, was literally and fully accomplished in the person of the Holy Jesus; and that it was thus fully accomplished in his person only, has been conclusively argued by two of his apostles, Peter and Paul, in their discourses on different occasions. So also the whole of the 110th Psalm, "The Lord said unto my Lord, sit thou at my right hand," &c. refers to Messiah's exaltation, as our blessed Lord himself and his apostles have clearly shown, and received its accomplishment on the ascension of Christ.

XIV. The prophets foretold several remarkable events, which were to follow the Messiah's appearance, such as an extraordinary and general effusion of the Holy Spirit, the bringing in of the Gentiles, and the destruction of Jerusalem with its temple.

With regard to the effusion of the *Holy Spirit*, Isaiah led his countrymen to look forward to a remarkable era, when "the Spirit should be poured upon them from on high." Is. xxxii. 15. And Joel told them, in the name of the Lord, in language which must to them have been far more startling, "It shall come to pass afterward, that I will pour out My Spirit upon all flesh." Joel ii. 28.

This promise, which our Lord, in his last words to his apostles, assured them was immediately to be accomplished, began to be confirmed on the memorable day of pentecost, by the visible and glorious descent of that Spirit, who afterwards so signally displayed his almighty power by the wonderful gifts which he bestowed on the apostles,—and his impartial goodness, by its being shed abroad, not upon the Jews alone, but upon Cornelius also, and other Gentile converts.—On the subject of the bringing in of the *Gentiles*, it would be endless to recount all that has been written by the prophets. Suffice, it therefore, to refer to that early declaration of Jacob, that "unto Shiloh shall the gathering of the nations be;" Gen. xlix. 10, and to the no less distinct assurance of Malachi, the last of the prophets, "From the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles: and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of Hosts.' Mal. i. 11. Of the manner in which these predictions have been fulfilled, and are still daily fulfilling, the people of this remote land are at once witnesses and living examples.—

The last circumstance which we have mentioned, is the predicted *downfall of Jerusalem and its temple*. This event, the last which the mind of a Jew would be inclined either to imagine or receive, is alluded to in many passages, of the Jewish Scripture. But of these the most remarkable is the revelation made to Daniel, in which it is expressly disclosed, that "the people of the prince that shall come, shall destroy the city and the sanctuary," &c.

This prophecy was afterwards, on different occasions, more fully repeated and explained by our blessed Lord himself, who, on beholding the city, "wept over it," saying, "The days shall come upon thee that thine enemies shall cast a trench about thee, and compass thee round and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another." The total destruction of the city and temple by the Romans, under all the circumstances foretold in Scripture, is the subject no longer of prophecy, but of undoubted history.

In reviewing the whole of this subject, the Christian may triumphantly ask, whether any one of the vast multitude of circumstances above enumera-

ted, "which God spake by the mouth of his holy prophets, that have been since the world began," has failed to be fully accomplished in the person of Jesus Christ,—whether they have ever been accomplished in the person of any other individual who has yet appeared, or can be so fully accomplished in the person of any who may yet appear?

Even if it should be imagined, that the application of some of the prophecies to Messiah is at all doubtful, far more than enough will remain of undoubted predictions, universally applied by the ancient Jews to their great promised Deliverer, and all accomplished in the person of Jesus Christ. Nor is it any good objection, that the prophecies, though undoubtedly fulfilled, have, in some respects, received their accomplishment in a manner different from that which the Jews previously expected.

This in truth, adds strong additional weight to the prophetic evidence, as utterly exclusive of the notion, that fulfillment had been designedly brought to pass by the agents of Christianity. The most satisfactory, doubtless of all prophecy, is that which is fulfilled by the agency, either of men who had no belief in the prophecy, or of those who neither looked for nor desired its accomplishment, in the manner which they themselves have been instrumental in bringing to pass. The application of this principle to the religion of Christ is sufficiently obvious.

In conclusion, we shall only further observe, that of the strong argument arising from prophecy, the above is necessarily no more than a faint and imperfect outline: and that the more the subject is considered, the more shall we be led to exclaim with the eye-witnesses of our Saviour's miracles, "This is of a truth that prophet that should come into the world."

For the Gospel-Visiter.

"*A new commandment I give unto you, that ye love one another, as I have loved you.*" John xiii. 34.

My dear reader. Are you a professor of religion? Have you repented and been baptized according to the Gospel for the remission of your sins, and put on the Lord Jesus Christ as your prophet, priest and king?—If so, you are a child of God by faith in Christ Jesus;—a member of that general assembly and church of the first-born, whose names are written in heaven;—a son or daughter in the family of God. Unto you then is this new commandment given, which you must fulfill, if you desire an admittance into the kingdom of immortal glory.

Oh bear in mind that every brother and sister in the fraternity of Christ are equal heirs, to that eternal inheritance promised to all them that obey him, even from the most aged down to the least babe in Christ, and you are bound by the strongest ties to love them with that brotherly affection, which becometh saints. Jesus hath loved you,—hath given himself a ransom for your immortal soul,—redeemed you when no one else was to be found in heaven or on earth that was able to deliver you from under that curse and eternal death, brought upon you by the transgression of that holy and divine law of your Creator.

But God your creator so loved you that he sent his only-begotten Son, that if you believe on him, you will not perish, but have everlasting life. Yes, we are told, that he came to seek and save that which was lost; that he tasted death for every man, bearing that load of sin and guilt due to you, to make reconciliation between you and an offended God. What greater love could there have been displayed? As the Saviour said himself, "Greater love hath no man than this, that a man lay down his life for his friends, and ye are my friends, if ye

do whatsoever I command you." John xv. 13. 14.

Here you may freely acquaint yourself with that love and compassion of your divine Creator God and his only begotten Son Jesus Christ, the Lamb of God, that taketh away the sin of the world, towards us poor, wretched, miserable and unworthy worms of the dust. Well might the apostle say, "We love him, because he first loved us." 1 John iv. 19.

But I ask, What evidence have you, that the love of God is shed abroad in your heart?—You may be ready to answer, "My feelings teach me this glorious fact." But permit me my dear reader, to ask you in the language of the apostle, 1 John iv. 20. 21. "If a man say; I love God, and hateth his brother, he is a liar; for he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen? And this commandment have we from him, that he, who loveth God, love his brother also." Again, "In this the children of God are manifest, and the children of the devil: whosoever doth not righteousness, is not of God, neither he that loveth not his brother. For this is the message, that ye heard from the beginning, that we should love one another." 1 John vi. 10. 11. Again, v. 14—16. "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother, abideth in death. Whosoever hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us, and we ought to lay down our lives for the brethren."

Now, dear reader, by this you may see, there is an external evidence, by which we may prove our heart and see, if these feelings, by which so many thousands are guided in the present day, are pure or varnished. Let us hear the apostle again. "But whoso hath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue, but in deed and in truth." And the apostle adds, "And hereby we know that we are of the truth, and shall assure our hearts before him." Remember, the Lord giveth, and the Lord taketh away. All blessings flow from him, temporal as well as spiritual. How often has he blessed your fields, your storehouse, and your basket with his bountiful hand, by which your body was nourished and covered with raiment. Oh do not think, that all those things have come by your own power. Think of Job, how he was reduced to poverty and afterwards blessed far beyond his former state.

Then open your bowels of compassion to your brethren and sisters in Christ. If you see them naked, clothe them; if hungry feed them; if sick visit them. See if they need your assistance, and the God of peace will bless you in time and in boundless eternity.

Love will also bear the tender admonitions of your brethren and sisters; and the some love will give those tender and brotherly admonitions to your brother or sister, and warn them of any approaching danger. Love well bear much; is long suffering, easily to be entreated, worketh no ill towards your neighbor, much less towards the church of the living God. Love is also the fulfilling of the law, and a positive evidence of your discipleship. It was said unto the church at Ephesus, "Nevertheless I have somewhat against thee, because thou hast left thy first love." Rev. ii. 4.

Oh dear reader, remember the hour you first believed.—the day you were baptized into Christ and his body, the church. What joy, what love, what peace, what comfort you enjoyed. It is almost inexpressible. Satan now became your adversary, soon presenting his temptations on your way. Some

times no doubt he persuaded you that you were very righteous;—caused you to imagine, that you saw many defects in many of your brethren. When they admonished you, you was loth to give ear to their admonitions. A coldness sometimes perhaps caused you to neglect the attending of the religious assemblies of your brethren; the closet was seldom resorted to for the purpose of private prayer. A general unwatchfulness ensued, whilst pride, the worst of all temptations, no doubt often presented itself to you in its many diversified forms.

Are you, dear reader, now under such temptations, of which we have made mention, then we entreat you to look back, and remember your first love. See how far thou hast slid down the mount of transgression into the plains of folly and wickedness. Retrace thy steps, repent, regain thy first position! Be more watchful, more prayerful in the future. Guard against every thing that has the appearance of being in opposition to that short and expressive sentence, "Love one another, as I have loved you." Live in peace with your fellowmembers, and if possible with all mankind. Be humble, and ready to forgive your fellowmembers their trespasses, that your heavenly Father may forgive you. If any of thy fellow members are overtaken in a fault, do thy diligence to restore such, considering thyself, lest thou also be tempted.

And now, dear reader, as my sheet is nearly spent, I shall conclude with the lines of the poet, and bid you adieu for the present.

"Let love through all your actions run,
And all your words be mild;
Live like the blessed virgin's son,
That sweet and lovely child."

J. A. B.

For the Visiter.

What is SECTARIANISM?

Sect or *heresy* in the scriptural acceptation of the term means *choice*. Hence to make choice of some particular texts of scripture, without paying due attention to other and more explicit declarations of the word of God, nor to the general tenor of the same, with a view of establishing a private idea of our own as a standard of faith and practice, constitutes SECTARIANISM.

What is POPERY?

Popery, *papacy* &c. is derived from Papa, Father. We are forbidden by our Lord and Master, to call any man our father upon earth: for one is our Father, which is in heaven." Matt. xxiii. 9. Though we may deprecate the name, we may at the same time use the authority of a father, trying with all our might to impose our own ideas and views upon others, make them believe rather what we say, than what the word of God says, and make them do rather our own will, than the will of our Father in heaven. This is essentially what we call POPERY.

What is THE CHURCH OF CHRIST?

The church of Christ is that building, of which Christ is the *only* chief builder. Matth. xvi. 18. It cost his life to dig the foundation, deep as his grave. When he rose triumphantly from the grave, and before he ascended to heaven, he laid twelve foundations, and in them the names of the twelve apostles of the Lamb. Rev. xxi. 14. On these foundations the building commenced joyfully on Pentecost. Acts ii. It has gone on uninterruptedly these eighteen-hundred years, and will go on, until the fulness of the Gentiles be come in. Rom. xi. 25. It will be finished, when that blindness, which in part is happened to Israel, shall be taken away, and all Israel shall be saved. Ib. 26. It appears hence, that as the founda-

tions were all taken from the house of Israel, so from that house will be taken the materials to complete the building.

What a glorious building will this appear to be, when once the scaffolding and the rubbish, accumulated around about it during these eighteen hundred years is cleared away. True, it is slow in building, but remember, it is to stand throughout all eternity. Remember also its dimensions. According to Rev. xxi. 16. this building is 1500 miles long, 1500 miles in breadth, and 1500 miles high. Oh to what trifling things the most stupendous buildings of man such as St. Peters church in Rome, or St. Paul's church in London, or even the crystal-palace of the world's fair, will dwindle down in comparison with this? It will be large enough for all mankind to dwell in, from Adam to the latest of his descendants. Truly said our Saviour, "In my Father's house there are many mansions."

Let one of our young readers, that is good at cyphering, try to find out, how many can dwell in this house, if in the city of London, containing about 30 square miles, can dwell two millions of men!

But what is still more necessary, Let every one try to secure a dwelling-place for himself THERE. For this purpose, you must like Christ, dig deep, die unto sin, and be buried with Christ, and rise with him, to become a *lively* stone fit for this building. You must submit to the tools of the mason. A stone as it comes from the quarry, is not fit for such a building; much less a stone made smooth and round by the rolling waters of the world. Each stone must be made as the building is, four square, and then cemented to those below, beside and above him by the true cement of humility and love, so that nothing, NOTHING can separate us any more. Rom. viii. 38. 39.

Such is the building;—such are the stones. Oh how foolish and how wicked for men to try to build a church, a sect of their own by the side of this glorious house! Why foolish?—Because they build upon the sand of their own opinions, of their own creeds, and their building will sooner or later fall, and crush them beneath its ruins.— Why wicked?—Because they rob all what is good and true in their system, from the house and word of the Lord, to whom it all of right belongs, and steal all the material from the quarry, whose *sole* owner is THE LORD!!!—

PLAIN DEALER.

LETTER FROM ILLINOIS.

BY A WESTERN BROTHER.

WITH NOTES SUBJOINED IN ANSWER TO THE SAME.

Continued from page 71.

We will now read, what the word of God teaches. In Matt. xxvi. 26. we read as follows, "And as they were eating Jesus took bread and blessed and brake it, and gave it to his disciples, and said, "Take, eat, this is my body. And he took the cup, &c." In Mark xiv. 22. it is written, "As they did eat Jesus took bread and blessed it, and brake it and gave to them &c. And took the cup, and blessed it and gave it to them &c."

[Here we will most cordially admit, that if we had no other testimony but that of Matthew and Mark, *you* would be right, your practice would be right, and *we* would have to confess, that we are wrong, and in order to do right, we would have to follow your example. But in as much there are three other witnesses, viz. Luke, John and Paul, as faithful and as true as the others, we ask you to show us, where we do wrong, when we take the united testimony of all the witnesses together, and try to obey and practize the TRUTH not only in part, but THE WHOLE TRUTH, and NOTHING BUT THE TRUTH!]

Now, my dear brother, I send you the word of God in justification of our practice, and you will see that the service you contend for, between the supper and the breaking of bread, cannot be admitted by the example given by our Saviour, as it appears to be a triune ordinance that is established by our Lord and Saviour, and equally joined together as our triune baptism, and according to your mode you place reading and teaching between the supper and the breaking of bread, but when in the hands of our Saviour, he united the supper and breaking of bread so near together, that while they were yet eating, Jesus took bread and blessed and brake, and gave it to them.

[In this paragraph you say, dear brother, that you sent us the word of God. Permit us to ask you, How much of it did you send? Only part of two verses from the testimony of two sacred writers, who had neither intention nor occasion to describe circumstantially the ordinances in question, and you leaving out of view all the other testimonies on the question. Has it never occurred to you, that in this way any thing and every thing could be proved or justified from the BIBLE? Do you not see, that in this way the drunkard might justify his practice from the word of God by the example of Noah; the adulterer and murderer by alluding to passages such as 2 Samuel xi. and even John xiii. 4. 11. Do you not recollect, that in this way every sect tries to prove and justify her own views and practice and succeeds more or less with those, who do not take the trouble to think, to read and act for themselves?

Well, our brethren have a different practice, and they have dealt with you differently. Let us see and prove it. Our aged brother in September No. of last year (page 90) sent you

Matt. xxvi. 20—30.	11 verses.
Mark xiv. 17—25.	9 verses.
Luke xxii. 14—29.	16, verses.
John xiii. 1—38	38,
xiv. 1—31.	31,
xv. 1—27.	27.
xvi. 1—33.	33.
xvii. 1—26,	26.
xviii. 1.	1.
Paul 1 Cor. xi. 17—34.	18.
which amounts in all to	210 verses.

Here you see, our brethren have sent you the word of God, not only TWO, but TWO HUNDRED AND TEN verses, comprising ALL the testimony of the word of God on the subject, calling upon you to examine the same impartially, and trusting that if you would do so, you would find THE WORD OF GOD and OUR *practice* in perfect harmony. For this same purpose our brother in January No. page 153—156. labored, setting before you in glowing terms the propriety, reasonableness and consistency of our practice with the Gospel. They did not want to convince you, to teach you; they wished you to be convinced by the word of God: they wanted you to *examine it impartially* for this purpose.

Have you done so, dear brother? By judging from your present letter, it seems not. Or, if you commenced the investigation, you stopt short after you had got through Matthew and Mark, being satisfied that by their testimony you could prove your point and justify your practice. Or if you spent a passing thought upon the other testimonies, you were fascinated so much by those passages which seemed to you to favor your peculiar idea of another triune ordinance, &c., that you never read even to the end of John xiii. to say nothing of the four following chapters. Otherwise it cannot be accounted for, that we are yet as far apart in our views, as appears by your present letter.

With regard to your idea of a triune ordinance, we agree perfectly with you in this, that we enter by a triune ordinance into the house or the church of God. But we believe the house of God

is *Four square*, and every part of the house is completely furnished. For this purpose not a triune ordinance, but four different ordinances have been instituted by our divine Lord and Master, as we have most amply shown by our summary view of the last supper of our Lord, or rather by the word of God, exhibited therein. Yes, dear brother, *not three* but *four* ordinances our Lord instituted in that same night, in which he was betrayed. He instituted

1. FEET-WASHING, and you *will not deny* it. He instituted next

2. THE SUPPER, and you *will not deny* it. Then comes

3. THE NEW COMMANDMENT, by which all men shall know, that we are Christ's disciples, and how shall all men know this, unless it is shown by some outward token, the holy kiss? Read, dear brother, in the fear of the Lord John xiii. 34. 35. and you *cannot* deny, that this was the third institution.

4. THE COMMUNION, which you will not deny but perhaps object, that we put it so far at the end of the chain. On this point we humbly beg and entreat you, first to read the word of God in the connection we pointed out, which we believe is the only way to reconcile and bring in harmony the whole testimony of God, and if you are not satisfied then, pray God for light, and read again and again. And if you are still dissatisfied with our view, it is for you to show, which is the better place in John's testimony from chapt. 13. to chapt. 17. where to put in this last institution of our Lord.]

Now to change the ordinance from the example, who is the teacher? The servant or the Master? The fault we find with you brethren, is not that you take out a link of the chain, but that you have put a new one between two united ones. Can you show, dear brethren, how that can be done without opening one of the united ones? The teaching you contend for, brother, is not denied, but if necessity requires a chain to be lengthened, which is best, to add to the end, or to open two links, that are already united!

[All these questions you ask here, it appears to us, after a full examination of the word of God, are sufficiently answered. We must be much mistaken indeed, if not every candid reader not only of these our humble notes and remarks, but still more of the word of God, (as pointed out in them, and upon which they are altogether based,)—yes we repeat, we must be much mistaken, if not every candid reader even among our dear Western brethren, who profess such a strong attachment to the word of God as we do, is by this time prepared to admit, that WE are *not* those, who change the ordinances from either the precept or example of Christ;—that *we* are *not* those, of whom it may be said with justice, *that we do most certainly not follow the example*;—*that we have departed from the example*;—*that we teach only one half, of what the Saviour enjoined*;—*that we are carnal &c.* (See former No. page 70.) No, we hope our brethren will cease from finding fault with us, if not for taking out a link of the Gospel-chain, yet for having put a new one between two united ones. We hope, they will see by this time, that this new link was put into the chain by our divine Master himself eighteen hundred years ago, and that we found, and left, and used it, and shall continue to use it in the very place, where our Master put it.

But, dear brethren, if we were to put back these your own questions to yourselves;—if we were to find fault with you for actually taking out more than one link of the Gospel-chain;—for throwing aside the testimony of more than one witness among the apostles and evangelists;—for finding fault &c. with your brethren whom you acknowledged to have been once your preceptors, &c. &c.—we ask you in love and

faithfulness, [what, aye, WHAT would you answer!!!—]

In the same light I consider the services of the Gospel. It requires teaching, which embraces repentance towards God, and faith towards Christ, which is designed of our heavenly Father to prepare the believer for baptism, and when prepared to show obedience to the commands of God,—we go to the water. There we think it necessary to sing a hymn, to lecture on the importance of the ordinance of baptism, and also to offer up prayer to God for his assistance, that we may be rightly qualified for the administration and acceptance of the ordinance.

But in the act of baptism there is no extra-service offered but to obey the command simply which is in the name of the Father, and of the Son, & of the Holy Ghost. The candidate receives the administration in faith, which was produced by teaching before baptism.

[What our dear brother here says of baptism, we have nothing to object against. It seems, that in this item our Western brethren fully agree and fraternize with us, at least they find no fault with us.]

We deem it equally necessary when we approach a communion to treat on the subject of that solemn institution, in order to prepare the brethren to receive the ordinance in the faith of the Gospel. But entering into the ordinance we consider it finished in the hands of our Saviour, and nothing should be added to or taken from it, but it should be received after the example that we find he gave it, even as we obey the command in baptism.

["Nothing should be added to, or taken from the word or ordinances of God." To this we say yea and Amen, and wish our dear brethren would bear it in mind, when examining once more calmly and prayerfully, what the word of God says on those subjects under discussion.]

And now, beloved brethren, all of you who may see what is here offered for your consideration, will you not bear with your feeble unworthy brother, as the object of sending this is to show the reason why the Western brethren are not convinced by the testimony given and the arguments used by the Eastern in justification of their practice.

G*** W***

[Thus we have brought this long letter of our dear Western brother to a close. In conclusion of our remarks thereon, which have become much more lengthy still, we must say, that it is so against our will, but we could not help it, owing to our testimony from the word of God being so much larger than our brother's. It was impossible for us to crowd Twohundred and Ten verses into the same space as our dear brother did his Two or Three favorite verses. We have also much cause to crave the forbearance of our brethren and readers generally, and that of our Western brethren particularly, on account of the imperfect manner, in which we have tried to perform our duty towards them all. Knowing our frailty, we hesitated long to enter upon its performance; it became to us a stern duty, which we durst no longer delay. The peace and union of the church, and the eternal interests of precious immortal souls were at stake.

This discussion has lasted now over 2 years, and it ought to be brought to a close. For this purpose and in the fear of the Lord, we have used great plainness of speech, and may have possibly given offence. All we can say for ourselves, is that we meant it well, that we love the brethren, that we love our Western brethren, though we love TRUTH above all. May the GOD OF TRUTH be with us all. Amen.

POETRY.

The beautiful warm weather we had during the first week of this month, the thermometer for several days standing on 80 degrees reminded us of that german Hymn in our "Psalterspiel," which is subjoined together with a translation, which we happened to possess.

1.

Geh' aus, mein Herz, und suche Freud'
In dieser lieben Sommerszeit
An deines Gottes Gaben;
Schau' an der schönen Gärten Zier,
Und siehe wie sie mir und dir,
Sich ausgeschmücket haben.

2.

Die Bäume stehen voller Laub,
Das Erdreich decket seinen Staub
Mit einem grünen Kleide;
Narcissen und die Tulipan,
Die ziehen sich viel schöner an
Als Salomonis Seide.

3.

Die Lerche schwingt sich in die Luft,
Das Täublein fleugt aus seiner Gruft
Und macht sich in die Wälder;
Die hochbegabte Nachtigall
Ergötzt und füllt mit ihrem Schall
Berg, Hügel, Thal und Felder.

4.

Die Glucke führt ihr Völklein aus,
Der Storch baut und bewohnt sein Haus,
Das Schwälblein speis't die Jungen;
Der schnelle Hirsch, das leichte Reh
Ist froh und kommt aus seiner Höh'
In's tiefe Gras gesprungen.

5.

Die Bächlein rauschen in dem Sand,
Und mahlen sich und ihren Rand
Mit schattenreichen Myrthen;
Die Wiesen liegen hart dabei
Und klingen ganz vom Luftgeschrei
Der Schaaf' und ihrer Hirten.

6.

Die unverdross'ne Bienenschaar
Fleugt hin und her, sucht hier und dar
Ihr' edle Honigspeise;
Des süßen Weinstocks starker Saft
Bringt täglich neue Stärk' und Kraft
In seinem schwachen Reise.

7.

Der Waizen wächset mit Gewalt;
Darüber jauchzet Jung und Alt,
Und rühmt die große Güte
Des, der so überflüssig labt
Und mit so manchem Gut begabt
Das menschliche Gemüthe.

1.

Go forth my heart and seek for praise
On these delightsome summer days
In what thy God bestows.
How rich the garden's beauties be,
How lavishly for me and thee
It doth its charms disclose.

2.

The forest stands in leafy pride,
The earth is veiled on every side
With garb of freshest green;
The tulip and narcissus here
More wondrous in their pomp appear
Than Solomon was seen.

3.

The lark floats high before the breeze,
The dove toward the forest-trees
From covert speeds along;
The song-enriched nightingale,
In ecstasy, fills hill and dale
And mount and plain with song.

4.

The hen her tiny flock enfolds;
The stork his dwelling builds and holds;
The swallow feeds her brood;
The lightsome stag, the bounding roe,
Skipping from upland refuge go
To depths of grassy food.

5.

The brawling brook adown the plain,
Lines its fair margin fresh again
With myrtle-shadows deep.
The meadows green relieve the eye
And echo with the gladsome cry
Of shepherds and their sheep.

6.

The never-weary tribe of bees
Now here now there in blossoming trees
Find booty far and near;
The sturdy juices of the vine
For sweetness and for strength combine
The pilgrims toil to cheer.

7.

The wheat lifts rank its ears of gold
To fill with joy both young and old,
Who learn the name to praise
Of Him who doth incessant pour
From heavenly love a matchless store,
Upon our sinful race.

8.

Ich selbsten kann und mag nicht ruhn:
Des großen Gottes großes Thun
Erweckt mir alle Sinnen;
Ich singe mit, wenn alles singt,
Und lasse was dem Höchsten klingt
Aus meinem Herzen rinnen.

9.

Ach denk' ich, bist Du hie so schön,
Und läßt Du's uns so lieblich gehn
Auf dieser armen Erden,
Was will doch wohl nach dieser Welt
Dort in dem reichen Himmelszelt
Und güld'nem Schlosse werden?

10.

Welch' hohe Lust, welch' heller Schein
Wird wohl in Christi Garten sein?
Wie muß es da wohl klingen,
Da so viel tausend Seraphim
Mit unverdross'nem Mund und Stimm'
Ihr Halleluja singen.

11.

O wär ich da! o stünd ich schon
Ach süßer Gott, vor Deinem Thron
Und trüge meine Palmen!
So wollt' ich nach der Engel Weis'
Erhöhen Deines Namens Preis
Mit tausend schönen Psalmen.

12.

Doch gleichwohl will ich, weil ich noch
Hier trage dieses Leibes Joch,
Auch nicht gar stille schweigen:
Mein Herze soll sich fort und fort
An diesem und an allem Ort
Zu Deinem Lobe neigen.

13.

Hilf nur und segne meinen Geist,
Mit Segen, der vom Himmel fleußt,
Daß ich dir stetig blühe:
Gib daß der Sommer Deiner Gnad'
In meiner Seele früh und spat
Viel Glaubensfrücht' erziehe.

14.

Erwähle mich zum Paradeis,
Und laß mich bis zur letzten Reis'
An Leib und Seele grünen:
So will ich dir und deiner Ehr'
Allein und sonsten keinem mehr
Hier und dort ewig dienen.

8.

And shall I, can I, dumb remain?
No, every power shall sing again
To God, who loves us best.
Come let me sing: all nature sings,
And all within me tribute brings
Streaming from out my breast.

9.

Methinks, if here Thou art so fair,
And sufferest a love so rare
To poor earth's sons be given,
What gladness shall hereafter rise
In rich pavilion of the skies,
And golden tower of heaven!

10.

What lofty pleasure, glory bright,
In Jesus' garden shall delight!
How shall the chorus ring,
When thousand thousand seraphim
With one consenting voice and hymn
Their Alleluia sing!

11.

O were I there! O that, thine own,
I stood dear God, before thy throne,
Bearing the victor's palm!
There would I like the angel-choir
Still sound thy worthy praises higher,
With many a glorious psalm.

12.

But while I bear life's burden still,
With cheerful mind and voice I will
No longer hide thy grace.
My heart shall ever more and more
Thy goodness and thy love adore
Here and in every place.

13.

Help now and on my spirit pour
Thy heavenly blessing evermore,
That, like a flower to Thee
I may, through summer of thy grace
In my soul's garden all my days
The holy fruitage bear.

14.

Choose me to bloom in Paradise
And till' in death I close my eyes,
Let soul and body thrive:
Being to Thee and to thy praise,
To Thee alone, my lifelong days,
In earth and heaven, alive.

THE MONTHLY GOSPEL - VISITER.

Vol. II. November 1852. No. 6.

For the Visiter.

THE LORD'S PRAYER.

What a glorious and inestimable privilege is this, that the children of God enjoy,—To regard Jehovah, the great, I AM, as a Father! Confidently may they say in prophetic language, "Truly thou art our Father; though Abraham be ignorant of us, and Israel acknowledge us not, thou art our Father, our Redeemer, the Holy One in Israel." Our adorable Redeemer not only gives this as a glorious privilege, but as a positive command.—"When ye pray, say: Our Father &c.

We consider it, and rightly too, a great blessing for children to have a pious father;—one who cares for the temporal and spiritual wants of his children; to whom they can look with confidence for support, for education and for good and wholesome instructions.— Happy children who have such a father, with a pious and affectionate mother, whose fervent prayers often ascended from their closets to a throne of grace in your behalf.

Dear children, receive the word of advice of Him, who loves you, and who manifests his love towards you daily!— Remember, he made you what you are, a rational creature, with eyes to see, ears to hear, and hearts to understand. And as you grow up, he blesses you with more knowledge and understanding. Remember also, the first advice or command to you is, "Honor thy father and thy mother:"—"Obey your parents, that it may go well with you."

Take notice, on your doing so he promises, "It shall be well with you." Yes, while in your minority, you are happy in the love and esteem of your parents;—all good people love you for your good behaviour and obedience. You may know, that God also loves you. This will make you feel happy. And let me tell you something here you probably have not thought of yet. This principle of reverence and obedience to your parents God wishes to plant in your youthful hearts for wise purposes, that when you grow up to mature years you may become subject to the Father of spirits and live. Then, truly will it be well with you, when you can claim God as your heavenly Father.

True, while you were children, not knowing good from evil, you were His. He had redeemed you;— he suffered and died for you;—he pronounced you blessed;—and if you had died then, he would have owned you as the purchase of his blood. But he has suffered you to live till now; what for?—Why, to glorify and enjoy him forever.

Dear youth! you were happy once, but now you often feel unhappy. Why so? Because you have done wrong. You sometimes disobeyed your parents, and have done many things that were not right. You also disobeyed God, when He called you by his word and Spirit. You took your own course;—you went astray from him. By reason of this you sometimes feel very unhappy, & let me tell you, you will never enjoy true happiness, until you "receive the spirit of adoption, crying, Abba Father." And this spirit you cannot receive, until you are "born again;"—"born of water and of the Spirit;" "born of the word of God which liveth and abideth forever."

To be born of the word, you must obey it. First you must repent; *)

*) See note at the end of this article.

for this is the first command. Secondly you must believe the Gospel. Thirdly you must in accordance with the faith of the Gospel suffer yourself to be baptized for the remission of your former sins. And being thus adopted into the family of God, you have become a child of promise, an heir of the kingdom; through faith in Christ a brother or a sister of the Lord Jesus. Oh amazing grace! That the God of heaven, against whom you had sinned, whose holy law you had violated, should declare himself a Father unto you, and call you his sons and daughters! And that the Lord Jesus should not be ashamed to call you brethren, as he himself declares, "I will declare thy name unto *my* brethren and in the midst of the church will I sing praises to thee." And since you have become my brethren and my sisters, my God is your God, and my Father is your Father.

Now when you pray say:

"*Our Father which art in heaven.*"

For this high privilege is yours.—to approach your heavenly Father in faith, yea with greater confidence than you approached your earthly parents, since your heavenly Father is the possessor of all in heaven and earth, and knows how,—and is willing to give good gifts unto his children.

But remember if you profess to be a child of God, there is much required of you. The same principles, which he wished to implant into your youthful breast, Love, Honor and Obedience towards your earthly parents, he now demands (and not without right or reason) for Himself. This he teaches you in the petitions of the prayer under consideration, to which we will now call your attention.

The first is

1. "*Hallowed be thy name!*"

Consider well what this implies. A holy and divine reverence to his name, which is "the word of God." This you must show forth by a strict and holy obedience thereto. For this is the honor due to his name; yea, the greatest mark of love and honor you possibly can give.

2. "*Thy kingdom come!*"

From this some argue, that this prayer ought not to be uttered now. They say, the kingdom of Christ has come, and to pray for that which is already come, is superfluous. But, brethren, we have not so learned Christ, as the truth is in Jesus. True, his kingdom has come. Christ as king reigns and rules over his people collectively, as we have shown in a former article. But remember, the kingdom of God is not meat and drink, but righteousness, joy and peace in the Holy Ghost. Who would not pray for more righteousness, for more joy, for more peace! Say to the Lord, Oh Lord, make my heart thy throne, rule and reign there by thy mighty power, until all thy enemies are put under thy feet? Pray fervently

3. "*Thy will be done on earth, as it is done in heaven!*"

For unless his will be done in you on earth, as it is done in heaven, you cannot overcome, or sit down with him on his throne.

4. "*Give us this day our daily bread!*"

Here you make an humble acknowledgement of your dependence upon him, and should ever try to feel and to know, that you are dependent upon him for all you are,—all you have,—and all you enjoy both of a temporal and a spiritual nature. Feeling and knowing this to be the case, you will walk humbly before him, daily looking to him for support, for the heavenly manna: and as certainly as he fed Israel forty years in the wilderness, so certainly will he feed you with the bread of life, if you look to him daily for it. Therefore daily approach a throne of grace, and ask the Father of mercies in the name of Jesus for the things you so much need; and he has promised to give it to you. Ask in faith, and you will not ask amiss.

5. "*Forgive us our trespasses, as we forgive those that trespass against us.*"

Ponder well this petition. Here is an acknowledgement that you are a trespasser, and you only pray God to forgive you as you forgive those that trespass against you. Then put on that childlike simplicity which knows no malice. Be ever ready and willing to forgive your fellow-servants. Otherwise your heavenly Father is under no obligation to forgive you. If you know that you need forgiveness, be ever ready to grant to others that which you ask for yourself, and you will not pray amiss.

6. "*Lead us not into temptation.*"

Some have supposed, that there is a contradiction between this and the remark of the apostle, "Let no man say, when he is tempted, I am tempted of God; for God tempts no man." From this supposition the petition is sometimes altered thus: "Suffer us not to be led into temptation." It seems to me, we should be very careful not to alter any of these petitions, nor any other portion of scripture. It is surely right, if we could only understand it. Temptations we must expect, therefore we should be armed against them. The Saviour himself was led by the Spirit, (not an evil spirit, but the Spirit of God,) into the wilderness to be tempted of Satan. But thanks be to God, he overcame the tempter. Need we expect anything else but that the same Spirit will lead us into the wilderness, and well is it for us, since this is the only safe place, where we can successfully encounter the enemy, and overcome the tempter. It is in the wilderness God proves his people, and he will not suffer his people to be tempted above what they are able to bear, but with the temptations will make a way for their escape. Therefore trust in him and pray to him,

7. "*Deliver us from evil.*"

Remember here that SIN is the greatest evil, and the source of every other evil. Remember also, that sin is the chain, by which Satan holds men as his captives. It is in vain to hope for delivery from the consequences of sin, if we are not delivered from the power of sin. And oh let us never forget, that neither we ourselves nor any other creature in earth or heaven can deliver us thus, none but He, to whom we may truly say

8. "*For thine is the kingdom,*"

Thou art King in Zion, thou art my King and Redeemer, thou art my only Deliverer;

"*Thine is the power,*"

Thou only art able and mighty to save and deliver me from all evil: therefore reign within me, and by thy power I also can overcome;

"*And the glory shall be thine forever.*"

Yea the glory and the honor of our salvation belongs to God and him alone since HE works in us, both to will and to do according to his good pleasure.

"*Amen.*" Be it so.

THEOKLITUS.

NOTE. It may not be amiss here to give an

EXPLANATION,

Asked for by a certain correspondent in the April and May No. page 220.

In regard to repentance and faith I will repeat the statement referred to. Repentance, I have ever contended, is a doctrine calculated by the divine Master to kill and to make alive, that is, that the sinner in repentance must die unto sin, and be raised again unto life; and that in a genuine repentance the living and saving faith, that works by love, is obtained. Such a repentance is equivalent to the new birth, spoken of by our Saviour, "Except a man be born again, he cannot SEE the kingdom of God;" i. e. the kingdom of grace on earth.

When a sinner has become dead to sin, and is quickened and made alive by the grace and power of God unto righteousness, he only then has a true knowledge of himself, a knowledge, which he had

not while he was in a state of moral death. For the dead are insensible, and know nothing at all.

But by being animated by the word and Spirit of grace, he first feels and knows his wretchedness, his lost condition; and desires salvation or deliverance from sin. He now hears the invitation, the voice of the Saviour: Look unto me all ye ends of the earth, and be ye saved; for I am God, and there is none else and beside me there is no Saviour."

He beholds his Redeemer suffering & dying for sinners. He is enabled to believe in Him to the saving of his soul, and thus believing in Jesus, he views him as his greatest friend, the chiefest among ten thousand, altogether lovely.

Love now begins to take possession of his heart. He feels a sweat drawing towards his Redeemer by this divine and heavenly principle. He longs to be united to him, and in order that this union may be effected, he knows he must become united with his body or church on earth.

He now looks into the kingdom of grace. He loves its subjects. He sees a beauty there in the order of his house, which ravishes his heart. He desires to enter the kingdom, but he knows his Saviour has said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

He now becomes obedient to the faith by being born of water,—by being baptized with the baptism of repentance for the remission of sins. He is now truly "born of God," having received Jesus upon the terms of the Gospel. He grants him power to become a child of God; that is, he baptizes him with the baptism of the Holy Spirit.

Now we will call in the witnesses to prove that the pardon of sin and the gift of the Holy Ghost does not precede, but follow baptism. We will begin with the Saviour's baptism. "After he was baptized the Spirit descended in the shape of a dove, and abode upon him."

John, who was to prepare the way of the Lord, preached the baptism of repentance for the remission of sins, and referred them to the coming Saviour, who would baptize with the Holy Ghost and with fire.

At the day of Pentecost Peter said, "Repent and be baptized every one of you for the remission of sins, and ye shall receive the gifts of the Holy Ghost." Acts ii. Read also Acts xxii. 16. Rom. vi. and Col. ii. 11--13. and you will find those testimonies to correspond with the above.

And in connection with the burial in the above consider the burial of the Egyptians in the Red Sea, after Israel were baptized unto Moses in the cloud and in the sea.

Also the figurative baptism of the flood, the burial of the unbeliever and their destruction, after Noah had entered the ark; and what Peter says, "The like figure whereunto baptism doth now save us. The same salvation is promised by the Saviour, "He that believeth and is baptized, shall be saved." Saved from sin, "For he shall save Israel (spiritual Israel) from their sins."

By the mouth of two or three witnesses every word shall be established. Here are many more adduced to establish this truth. Many more might have been called in. Let the above suffice for the present. May the Lord give us a proper understanding in all things.

THEOKLITUS.

PRINCIPLES OF THE GOSPEL.

No. 5.

CHRISTIAN LIBERTY.

"*Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.*" Gal. v. 1.

Let us now briefly see

II. *How our text is profitable for reproof.*

It is plain and self-evident, that the words "*Stand fast*" contain a severe reproof of the apostle to the Galatians. Had they remained steadfast in the apostle's doctrine;—had they not been so soon removed from him that called them into the grace of Christ, unto another Gospel,—had they not given up partly that liberty, wherewith Christ had made them free, and become entangled again with the yoke of bondage;—the apostle would have had no occasion to charge them, *Stand fast!*—no occasion to say to them, "O FOOLISH Galatians, who hath bewitched you, that ye should not obey the truth."

Methinks the apostle reproves here that fickleness of mind, which is like "a reed shaken with the wind;"—that childish instability where men are 'tossed to and fro, and carried about with every wind of doctrine by the sleight of men and cunning craftiness, whereby they lie in wait to deceive;"—that foolish propensity, "to be carried about with divers and strange doctrines." Oh my brethren, let us take this reproof to heart, and let us STAND FAST; "for it is a good thing that the heart be established with grace in the liberty, wherewith Christ hath made us free."

But—methinks—the apostle reproves also with the same words another failing, opposite to the one we have just now described in the words of inspiration. While the weak-minded are too easily yielding to the opinions of others, the strong-minded are apt to fall into the servitude of their own notions, and to use their power, to bring others under their self-made yoke of bondage. That obstinacy, which shutteth our eyes against the light of the truth, and maketh us slaves of our own opinions;—that stubbornness, by which we hold on to our errors and mistakes, and try to defend them, right or wrong;—that pertinacious adherence to early imbibed notions and views, which has been and ever will be the cause of sects &c. together with a domineering spirit, that likes to rule supremely over others;—all this is strongly reproved by the apostle in the words, *Stand fast in the liberty*. Would to God, all our strong brethren would guard against, what the apostle reproves!

III. *Our text is also profitable for correction.*

It *corrects* that false idea, so prevalent among the Jewish converts to Christianity even in the apostles' time, that an observance of the Mosaic law of ordinances was necessary for Christians too. So deeply rooted was this error, that the united council of the apostles in Jerusalem (see Acts xv.) was not sufficient to eradicate it, and the essence of this false idea prevails to this day among the greatest part of so-called Christendom. Though no one contends any more for circumcising the believers, a majority of Christian professors have substituted infant-baptism in the place of circumcision, and a great many other things are observed by them in imitation of the Mosaic institutions, without any legitimate authority from the Gospel. On the contrary you will find, that in defending their practice they rely chiefly on arguments drawn from the old Testament, and remain entangled with the yoke of bondage, with the exception of those few, who now and then come to enjoy that liberty wherewith Christ hath made us free. But let us learn from the example of the churches in GALATIA, that we are not secure even in an apostolic church from being tempted with that false idea, unless we *stand fast*; unless we receive that correction, which the perfect law of liberty gives us. "*I speak as to wise men: judge ye what I say.*" 1. Cor. x. 15.

Our text however *corrects* another false idea, opposite to the one above mentioned. It existed already in the apostolic age, and chiefly among those who had been converted from Heathenism to Christianity. They did not distinguish, they did not see the difference

between *true Christian liberty*, that holy offspring of heaven, and *licentiousness* or *liberty of the flesh*, that wicked counterfeit fabricated in hell, with which the world is cheated. Hence the apostles were compelled, to remind their brethren of the difference, which is as great, as the difference between day and night, light and darkness, and heaven and hell, in words like these: "I would they were even cut off which trouble you; for brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another." Gal. v. 12. 13. "As free, and not using your liberty for a cloak of maliciousness, but as the servants of God." 1. Pet. ii. 16. "While they (the false teachers) promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage." 2. Pet. ii. 19. And in the words of our text, "Stand fast therefore &c." the correction is included, *Do not go beyond* that "liberty wherewith Christ hath made us free."

But we have to hasten to the last item of our application, and see

IV. How our text is *profitable for instruction in righteousness.*

If the question should be asked by an honest inquirer after truth, How will I obtain Christian liberty?—our text instructs him, and points him simply to CHRIST, who is willing and able to make him free; and where will we find him but in His WORD, which is the perfect law of liberty, and in His CHURCH, which is no other but that, which hath *stood fast* in the liberty, wherewith Christ hath made it free; which has not submitted to man, or any tradition of man, but is betrothed to Christ as her only Lord and Master, whose laws are her laws, and whose life is her life. Let those principles, we have considered, be your guide, and let those ordinances, not only one or the other, but all of them which are prescribed in the Gospel, be your waymarks;—follow these without doubting, without reasoning, whether this or that way may not be just as good, whether this or that ordinance is essential or not;—follow them in simple obedience; and—you will most assuredly find Christ himself in His word and in His church, and you will just as sure find in Him liberty, true liberty from error and sin, and from every spiritual yoke of bondage, and if you were even a slave in your outward condition, you may become a free-man in Christ, and partake of the liberty, the glorious liberty of the children of God.

But is there no contradiction in speaking of liberty, and in the same breath of obedience and submission?—We answer: No, there is no contradiction. None other but a free man can make a lawful contract, and when he has made it, he is bound to perform it, yet he is still a free man. None but a free woman can enter lawfully into the marriage-estate, and when so doing she is bound to submit to and obey the law of matrimony while her husband lives; yet in every other respect she is still a free-woman. Thus when we enter into a covenant-relation with our God, we do so with our own free will and consent, and are most solemnly bound to perform our part of the covenant: yet if we receive the spirit of adoption, we experience indeed, that Christ's yoke is easy and his burden light, and that He has made us truly free.

However I must hasten to a close and as our text is addressed not to those, who are out of the church, but to those who are within, I feel constrained by love to add a few parting admonitions to my dear brethren for the instruction of us all in a *righteous* use of our Christian Liberty. Being a mere learner myself, and coming short daily in the performance of my duties, in deep humility permit me to say,

1. Let us try, dearest brethren, to understand this Gospel-principle better and better. It is my solemn impression, that the better we understand it, and the more we learn to practize it, the more our peace and union will be promoted, the better many difficulties in the church will be avoided, and almost every jarring will cease. And where can we learn it better than in the Gospel, which is I must repeat it again, a perfect law of liberty; and in the church, which has handed down this principle to us from the beginning of the Gospel, and which has ever maintained it uncorrupted to this day?

2. Let us duly appreciate Liberty. There is a great deal of idolatry committed in the world at the present time with regard to liberty. Christians however will not worship liberty as a deity, but use it as a principle of righteousness, which in connection with all other true principles ought to be a rule of our actions. They consider it a good thing, if rightly used. They gratefully enjoy the civil liberty granted to us in this our country, and submit willingly to the laws and powers that be in all things which are not against the law of God. They are more thankful still for the religious liberty which is given to them in common with all their fellow-citizens, whatever their religious or irreligious sentiments may be. But they prize highest that Christian liberty, enjoyed in the church of Christ, and of which most people even in this our free country have scarcely any conception.

3, Let us love the church, which alone grants it to us, and assists us in the exercise and enjoyment of it. Suppose one of us, while we were yet strangers to God and to the church of Christ, had been awakened by the tender mercy of our heavenly Father to a due sense of our sinful and perishing condition, and by the reading of the word of God and the influence of His Spirit had been brought so far, as to desire not only to know and believe all what God had revealed through His Son, but also to do and observe all what Christ had commanded in his Gospel, where, I ask, where could such a one have found liberty to do so?—Where would he get that triune baptism, which we received in the church?—Where would he have the privilege of observing all the other ordinances in the simple order of the Gospel?—The answer must be: Nowhere but in the church, where he received this privilege. True, there are a few sects more or less nearly related to us, but there is always something wrong with them, some yoke of bondage, which prevents them to unite with the church, and to enjoy with us that liberty, wherewith Christ has made us free.—But, Oh dear brethren, let us never forget, what we owe the church, & love her even when she finds cause to chide us!

4. Let us thank God for that liberty wherewith Christ hath made us free, and let us pray daily to him for wisdom to use it rightly. Recollect my dear brother, it is a most precious gift bestowed upon us only so long, as we are worthy of it. The same God, that gives it, can take it back again, and He will do so, whenever he sees us make a bad use of it. But it will be ours not only in time but forever, if we use it with thankfulness. Yes, eye hath not seen, nor ear heard, nor has it ever been comprehended by the heart of man, what the full fruition of the glorious liberty of the children of God will be in eternity. Oh let us by a prayerful exercise of every Christian principle and every Christian virtue strive to enter in at the straight gate, and rely after all what we have done or may do, only and alone on the glorious redemption of our crucified Lord Jesus Christ! Thus let us STAND FAST.

Stand fast, dear brother or sister, in the Liberty, wherewith Christ hath made us free, and exercise it always in the fear of the Lord. Remember, when Christ made you free, that you entered

into a covenant with him, that you vowed yourself to be his, that you at the same time became his servant, his handmaiden, and that only by fulfilling your part of that solemn covenant and engagement, you prove yourself a free man, or a free woman in Christ.

STAND FAST, my young fellow-pilgrim, when the tempter comes, and whispers in your ear, "You need not be so particular in the exercise of your duty or in denying yourself some worldly pleasure or amusement. There is liberty," Don't, oh don't believe him, he is a liar, trying to bring you back into his bondage by promising you a false liberty.

STAND FAST, when the world tries to allure you again into a conformation with its vain fashions and practices, and be not entangled again with that bondage.

STAND FAST, when you feel wounded, sick and sore, because you have been reproved by your brother, or censured by the church for what, you think, was but a small matter. Thank God, that you have such brethren, who love you and wish you well, and use your liberty in freely owning your fault, and in like faithful dealing with your brother.

Above all STAND FAST, dear brethren of the ministry, when temptations come over you. Remember you have been chosen to be leaders of the flock, and if you go astray, it is not only you, but those precious souls that may follow you may be LOST, May be you promised them *light*, and they find *darkness*;—you promised *liberty*, and they find *bondage*; you promised *life*, and they find *death*, and you find all with them, and their *woe*, WOE, WOE upon you besides. Oh be warned, before you take the first step towards such a fearful doom.

STAND FAST, particularly, when Satan tries to make you believe, "that you know a little more than your brethren; that you see a little farther and understand the Gospel or some particular portion a little better, than they;—that you need no more teaching from them, but that you could teach them a great deal." Send that temptation back, whence it came, and believe, nay, be assured, that though you may have had some superior advantages of education, and even some superior talents, your most simple and most humble brethren, may still be able to teach you, what God has revealed unto babes, and not unto the wise and prudent.

STAND FAST, lastly, when you are reviled and persecuted for Christ and his Gospel's sake, though you may be thrown in a dungeon, though your body may be loaded with chains, for you cannot thereby be deprived of that liberty, wherewith Christ has made you free, but you will in the midst of an inner prison like Paul and Silas be at liberty to pray and sing praises to God, and finally pass even through a Martyr's death into the glorious liberty of the children of God for ever and ever.

CORRESPONDENCE.

Letters received up to Nov. 2.

From Johnsville, Frederic co. Md, with 1 subscriber. Mt. Morris, Ogle co. Ill. Tyrone mills, Fayette co. Pa. 2. Broylesville, Washington co. E. Tenn. 2. Shannonville, Montgomery co, Pa. 1. Stoners, Seneca co. O, (Your business shall be attended to.) Oakdale, Shelby co. Mo. 1. subscr. (not paid.) Cincinnati, O. Johnstown, Cambria co. Pa. 1 subscr. (not paid.) Jonesboro', Washington co. E. Tenn. 1 subscr. Blountsville, Sullivan co. E. Tenn. 1 do. (not paid.) Duncansville, Blair co. Pa. Goshen, Elkhart co. Ind. Ogle co, Ill. 1.

COMMUNICATED.

FOR THE VISITER.

In the August-No. of the Visiter, Vol. II, page 56. I find two queries presented accompanied by requests, that the same might be answered through the Visiter. I as one am willing to

give my humble opinion, still hoping, that other and abler pens may take it in hand, especially in answering the second query, which I consider a very important one, and to which I will try to give due consideration in the fear of the Lord. But in the first place I will pass a few thoughts on the first.

1. *Whether Judas Iscariot did or did not commune with the Saviour?*

First I will give my views from scriptural authority, and secondly from reason.

From both I am led to conclude he did *not*. My reason for this conclusion from scripture is this. Matth. xxvi. 21. and Mark xiv. 18. we are told, that while Jesus and his disciples were eating the passover or supper, he (Jesus) said, "Verily I say unto you, one of you shall betray me." The disciples began to inquire, "Is it I? Is it I?"—but Jesus gave them no definite answer, but said, "He that dippeth his hand with me in the dish, the same shall betray me." "It is one of the twelve that dippeth with me in the dish."

This of course was not satisfactory to any of the disciples excepting the traitor, who by it hoped to remain unexposed. Peter then beckons to John, who was leaning on Jesus' bosom, to inquire "who it should be of whom he spake." John saith unto Jesus, "Lord, who is it?" Jesus answered, "He it is to whom I shall give a sop when I have dipped it. This definite answer no doubt made them wait with inward fear and trembling, as probably each one was as ready to suspect himself as another. But they were not long in suspense, for "Jesus dipped the sop and gave it to Judas Iscariot, the son of Simon."

At this very time (it seems to me) Judas, finding that he would be exposed, seeing Jesus handing the sop towards him,—asked with apparent astonishment, "Lord, is it I;" Jesus says to him, "Thou sayest it." He then, having received the sop, went immediately out. John xiii.

The only scripture from which we would infer that Judas partook of the bread and wine, is where Luke (chapt. xxii.) after giving a brief account of the passover and of the bread and wine, adds verse 21. "But behold the hand of him that betrayeth me, is with me on the table." But mark! This and what follows in the very next verses, took place, according to the above testimony, while they were in the act of eating the passover or supper, and before the instituting of the bread and wine. *)

Viewing the above question in this light, there is no contradiction whatever. From these scripture-testimonies before us, and an impartial examination of them, the following conclusion we must arrive to.

First that Judas did commence eating the supper or passover with Christ and the apostles.

Secondly, That he was made known as the traitor, while they were eating.

Thirdly, That as soon as he had received the sop he went out, before Jesus took bread, and blessed it, &c.

This I would say in the second place, reason itself would teach us. Would it not be unreasonable to suppose, (admitting human nature to have been the same then as now,) that Judas could have remained in company with Jesus and the other disciples a moment after he was pointed out before all as the traitor?—I think not.

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*) In testimony of what is here said, we beg the reader to examine and compare the history of the temptation of our Lord, as recorded by Matthew iv. 3—11. and by Luke iv. 3—13, where Luke mentions the last temptation before the second, as stated by Matthew; or the account of Matthew concerning John the Baptist, xiv. 2—12. where a saying of Herod, that John was risen from the dead, is first mentioned, and afterwards related, how John had been

The second query is this.

Has a Christian a right according to the Gospel, to take part in conducting a Union-Sunday-School in the capacity of a teacher or officer of the same, making contributions thereto &c.

To this I will say, that according to the manner, in which the Union-Sunday-Schools are conducted or carried out, we should not take any part in it, nor encourage it by contributions or sending our children thereto &c. This is my candid opinion, which I freely and fearlessly give; not without conclusive and satisfactory reasons to my mind.

Now for the

Reasons.

Come brethren, and let us reason together and let us examine,

1. How are they conducted?

2. What is the object or design of them?

3. What is the natural consequence and effect of them on the minds of the youth attending them.

These three propositions let us try & keep in view.

1. How are they conducted? Are they conducted like a common School? Are children merely taught the different branches of the language like in other schools?—The answer is, No; not as far as I am acquainted with them. But they are opened and closed with prayer, religious instruction is given, scripture is expounded to the pupils &c.

Yes, says one, this is the very object and design of it, to instruct the youth in the principles of the Gospel, to give them religious instruction. Is not this a laudable and praise-worthy design? What objection could possibly be made to it?

First I remark, if all the teachers were truly taught of God, and were true Christians, and would assume the responsibility (being qualified thereto) to teach the youth in the fear of the Lord, it might be unobjectionable. But let me ask, is this the case?

I think you will answer with me in the negative, and have to confess, that in the manner they are conducted they are a powerful means in the hands of designing men to implant sectarianism, or sectarian views and principles into the minds of youth.

2. This is the very object of it. Look at the thousands of tracts and pamphlets sent to these Union-Schools for distribution, and you have an evidence of it. Take away the curtain, and look at the bottom, and see, whether money is not the mighty lever that has put it in operation, and keeps it a-going. From the love of money, this root of all evil, what good can possibly result?—None at all.

Have you ever examined those tracts? If so, have you not seen the design of them?—Let me here tell you, what I heard once, as I was traveling in the Far West, and put up for the night as a stranger among strangers. Among others there was present a *** minister, being a strong advocate of Sunday-Schools. He questioned his brother, the landlord, many things in regard to the prospect of their religion, and the success he met with in keeping up Sunday-Schools. Neither of which seemed to be flattering. The minister then urged him very much to persevere in his sabbath-schools, and to try by all means to get all the children in the neighborhood to attend. *"For" says he, upon this our success mainly depends. By these means you will by degrees draw in the youth. Though it may be a slow work*

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laid hold of by Herod, put in prison and finally beheaded; while it is evident that John was beheaded, before Herod could entertain the idea, that he was risen from the dead. Many such examples might be added, but these may suffice to show, that if we are not guided by the same Spirit, which inspired the sacred writers, & if we take any single testimony without examining the whole testimony of God, we are in constant danger of stumbling and falling into error and mistakes.

it is a sure one, and by thus drawing in the youth, it will have a powerful effect upon the parents."

Brethren! can you not see the craft in this?—Yes, methinks, I can see the very tracks in the ashes; I can see priest-craft, showing its head, and with its double tongue infusing its venom into the minds of youth, who are easily attracted by the splendor of the "Golden cup," Rev. xvii. 4. and with the dazzling external appearance of her, by whom it is held out to them;—not knowing that the contents thereof leads to spiritual intoxication. For this is

3. The natural effect it has upon the minds of youth as well as of the old. They become drunken;—they reel;—they stagger even at the truth itself. Yea, to them the truth,—the Gospel,—the sun becomes darkened or obscured by the mist or smoke which issues out of the bottomless pit. Rev ix. Yea, we see and know that the greatest part of the publications of the present day, whether they be tracts, pamphlets, religious newspapers or books, are calculated to lead from the simplicity of the Gospel, especially the minds of youth, who are not able to detect truth from error.

Hence the danger, the great danger of taking part in something that may have the above effect upon our children. We know what effect early education, or religious principles received in childhood, have upon the mind. Solomon tells us to bring up a child in the way he should go, and when he is old, he will not depart from it." Equally so it is with a child brought up in a way that it ought *not* to go. It is hard to depart from it. Some of you, my brethren, can testify to this from experience.

How much safer then would it be for all Christian parents to instruct their own children! Yea, according to the advice of the apostle Paul, to bring up their children in the fear and admonition of the Lord! To tell them, that there is a mighty God in existence; One who made all things, and whose presence is every where;—who sees all we do,—who hears all we say,—and who knows every secret thought of our hearts, &c. that they may learn to fear the Lord, which is the beginning of wisdom. Teach them to read the holy Scriptures which is able to make them wise unto salvation. Teach them to regard the Scriptures not as the word of man, but as the infallible word of the Lord, that they may learn to love and reverence the Bible above every other book. And if they will read other religious works, place such only before them, as you are satisfied will not lead them from, but to the truth,—and teach them to regard such as the production of fallible men, to prove all things by the standard of truth, and hold fast that which is good.

By persevering in this course, there is not much danger of their being misled in regard to religious matters, although they may wander astray in following the course of this world, as all will more or less. And if to every appearance your instructions seem to have been in vain, never despair;—trust in the Lord;—pray God to arrest them, to call them back to himself by his word and Spirit, and whenever they—by grace divine—are enabled to see the error of their ways they will call to mind their early instructions, which may be a great help to them in turning to the Lord, provided those instructions have been consistent with the way of truth. But if not, it may be calculated to lead them into the way of error. Christian parents, who could bear the thought?!

Solemn thought indeed. Should I send my children abroad to receive religious instruction?—to imbibe sectarian principles, which may follow them to—where?—to the eternal world, and then see their error, when it is too late to correct it?—And hear them say, Oh Father, oh mother, you are the cause of my ruin; instead of instructing me yourself, you sent me to the. . . — — —

May God in mercy enlighten every Christian parent to discern what is good and profitable to their children for time and eternity, is the sincere prayer of yours &c.

T. . .

INTRODUCTION TO A GENERAL HISTORY OF THE WORLD

ON GOSPEL - PRINCIPLES.

From the German.

By the general history of the world is commonly understood the history of mankind as one great family from its origin throughout all its progressive periods up to the present time. The history of particular nations is hereby considered only so far, as they have contributed to this progress of the whole essentially, or in as much as they have participated largely in the same. Thus a single individual can be of much more importance for the history of mankind than a whole barbaric nation; and in every general history *John Guttenberg* finds a place rather than the *Taladshangas* in Asia. As we cannot tell the way-faring man, whether he is on the right road, if we do not know, where he wants to go; so we cannot understand the complicated course of the history of nations, if we do not know their destiny. This destiny however is not to be measured by what single nations have aimed and struggled for: for the individual gives only his share to the whole, which is perhaps but of minor consideration. To a great house the hands of different mechanics are put in requisition: but seeing the lock-smith working in his shop for that building, would it be proper to conclude from this, that the whole house should be built of iron? Even not according to the condition of mankind *at a certain period* that destiny is to be determined; for this condition is perhaps a diseased one, or only transitory; and the tendencies, which prevail at a certain time, are perhaps in direct opposition to the destiny, to which mankind is still to proceed. A city may be still set on a hill, though the road leading to it may descend sometimes through deep valleys and long steep declivities.

If mankind could go still where it listed, it would be able to explain its destiny; but because it has a leader, a Lord and Ruler who prescribes to all nations and to every individual their course, and according to his sovereign will all things are directed, this explanation we can receive only from Him. *The understanding of history God alone can teach.*

Had God left mankind to themselves, as he does the fishes in the water, to whom He relates nothing of his plans of government, then we would understand the history of the world only when it is at an end, but since God has revealed unto us in his word, his whole counsel, according to which the history of mankind is fulfilling, we can with the help of this word put ourselves to rights in every section of this history, and bring it in the true connection with the past and future. Most historians have considered the bible, if they even honored it so far as to take it as credible as another book, yet only as a collection of documents, which might be well used to supply what was wanting in other accounts; they have *not* perceived, that in it (the word of God) was contained the key to the enigmatical hieroglyphics of all history, that it not only gives to the mute letters of *nature* spirit and voice, but contains already the complete pattern of the web, to which the threads of the variegated and confused life of nations shall be woven.

Concluded in our next.

TRUTH.

There belongs to every true notion of truth, a power; the notion is the shell, the power the kernel and life.

Selected for the Visiter

MISTAKES IN RELIGION.

To point out with precision all the mistakes which exist in the present day on the awful subject of religion, would far exceed the limits of this small work. No mention, therefore, is intended to be made of the opinions or the practice of any particular body of people; nor will any notice be taken of any of the peculiarities of the numerous sects and parties which have risen up among and around us.

It will be sufficient for the present purpose to hazard some slight remarks on a few of those common classes of characters which belong, more or less, to most general bodies.

There are among many others, three different sorts of religious professors. The religion of one consists in a sturdy defence of what they themselves call orthodoxy, an attendance on public worship, and a general decency of behaviour.

In their views of religion they are not a little apprehensive of excess, not perceiving that their danger lies on the other side. They are far from rejecting faith or morals, but are somewhat afraid of *believing* too much, and a little scrupulous about *doing* too much, lest the former be suspected of fanaticism, and the latter of singularity.

These christians consider religion as a point which they by their regular observances having attained, there is nothing further required but to maintain the point they have reached, by a repetition of the same observances.

They are therefore satisfied to remain stationary, considering that whoever has obtained his end is of course saved the labor of pursuit; he is to keep his ground without troubling himself in searching after an imaginary perfection.

These frugal christians are afraid of nothing so much as superfluity in their love, and supererogation in their obedience. This kind of fear, however, is always superfluous, but most especially in those who are troubled with the apprehension.

They are apt to weigh, in the nicely-poised scales of scrupulous exactness, the duties which must of hard necessity be done, and those which without much risk may be left undone: compounding for a larger indulgence by the relinquishment of a smaller; giving up, through fear, a trivial gratification to which they are less inclined, and snatching doubtingly, as an equivalent, at one they like better.

The gratification in both cases being perhaps such as a manly mind would hardly think worth contending for, even were religion out of the question. Nothing but love to God can conquer love of the world. One grain of that Divine principle would make the scale of self-indulgence kick the beam.

These persons dread nothing so much as enthusiasm. Yet, if to look for effects without their predisposing causes to depend for heaven on that to which heaven was never promised, be features of enthusiasm, then are they themselves enthusiasts.

The religion of a *second* class has been already described. It consists in a heart devoted to his Maker; inwardly changed in its temper and disposition, yet deeply sensible of its remaining infirmities: continually aspiring, however, to higher improvements in faith, hope and charity, and thinking that "the greatest of these is *charity*."

These by the former class, are reckoned enthusiasts; but they are in fact, if christianity be true, acting on the only rational principles. If the doctrines of the Gospel have any solidity, if its promises have any meaning, these christians are building on no false ground.

They hope that submission to the power of God, obedience to his laws, compliance with his will, trust in his word, are, through the efficacy of the Eternal

Spirit, real evidences, because they are vital acts of genuine faith in Jesus Christ.

If they profess not to place their reliance on works, they are, however, more zealous in performing them than the others; who, professing to depend on their good deeds for salvation, are not always diligent in securing it by the very means which they themselves establish to be alone effectual.

There is a *third* class—the high-flown professor, who looks down from the giddy heights of antinomian delusion on the other two, abhors the one and despises the other; concludes that the one is lost, and the other in a fair way to be so.

Though perhaps not living himself in any course of immorality which requires the sanction of such doctrines, he does not hesitate to imply in his discourse that virtue is heathenish, and good works superfluous, if not dangerous.

He does not consider that though the Gospel is an act of oblivion to penitent sinners, yet it nowhere promises pardon to those who continue to live in a state of rebellion against God and of disobedience to his laws.

He forgets to insist to others that it is of little importance even to believe that sin is an evil,(which however they do not always believe,) while they persist to live in it, that to know every thing of duty except the doing it, is to offend God with an aggravation from which ignorance itself is exempt.

It is not giving ourselves up to Christ, in a nameless inexplicable way, which will avail us. God loves an humble not an audacious faith.

To suppose that the blood of Christ redeems us from sin, while sin continues to reign in the soul, is to suppose an impossibility; to maintain that it is effectual for the salvation, & not for the sanctification of the sinner, is to suppose that it acts like an amulet, an incantation, a talisman, which is to produce its effect by operating on the imagination, and not on the disease.

The religion which mixes with human passions, and is set on fire by them, will make a stronger blaze than that light which is from above, which sheds a steady and lasting brightness on the path, and communicates a sober but durable warmth to the heart: It is equable and constant; while the other, like culinary fire fed by gross materials, is extinguished the sooner from the fierceness of the flame.

That religion which is merely seated in the passions, is not only liable to wear itself out by its own impetuosity, but to be driven out by some other passion. The dominion of violent passions is short. They dispossess each other. When religion has had its day, it gives way to the next usurper. Its empire is no more solid than it is lasting, when principle and reason do not fix it on the throne.

The first of the above classes consider prudence as the paramount virtue in religion. Their antipodes, the flaming professors, believe a burning zeal to be the exclusive grace. They reverse St. Paul's collocation of the three christian graces, and think that the greatest of these is *faith*. Though even in respect of this grace, their conduct and conversation too often give us reason to lament that they do not bear in mind its genuine and distinctive properties.

Their faith instead of working by love seems to be adopted from a notion that it leaves the christian nothing to do, rather than because it is its nature to lead him to do more and better than other men.

In this case, as in many others, that which is directly contrary to what is wrong is wrong also. If each opponent would only barter half his favorite quality with the favorite quality of the other, both parties would approach nearer to the truth.

They might even furnish a complete christian between them: that is, provided the zeal of the one was sincere, and the prudence of the other honest. But the misfortune is, each is as proud of not possesing the quality he wants, because his adversary has it, as he is proud of possessing that of which the other is destitute, and *because* he is destitute of it.

Faith of experienced Christian's proof against the assaults of infidelity.

If you sent the most accomplished of infidels into the cottage of the meanest of our peasants, or into the workshop of the poorest of our artisans,—the peasant, or the artisan, being supposed a true believer in Christ—we should entertain not the slightest apprehension as to the issue of a conflict between parties apparently so ill-matched; but, on the contrary, should await the result in the most perfect assurance, that though there might be no taking off the objections of the infidel, there would be no overthrowing the faith of the believer. Scepticism can make no way where there is real christianity; all its triumphs are won on the field of nominal christianity. And it is a phenomenon which might, at first sight, well draw our amazement, that just where we should look for the least of resistance, and where we should conclude that, almost as a matter of course, the sophistry of the infidel might enter and carry everything before it—that there we find a power of withstanding which is perhaps even greater than could be exhibited in a higher and more educated circle—so that the believing mechanic shall outdo the believing philosopher in the vigor with which he repels the insinuations of a sceptic. We are not arguing that the mechanic will make the most way in confuting the sceptic. On the contrary, there will be a vast probability against his being able to expose the fallacy of a solitary objection. But then he will take refuge simply in his experience. He will not, as the philosopher may do, divide himself between experience and argument. If he have no apparatus at his command with which to meet and dissect, and lay bare, a hollow, but plausible reasoning, he has his own knowledge to which to turn—and then the whole question lies between a theory and a matter-of-fact. His knowledge is matter-of-fact—and argument will always be worthless if it set itself against matter-of-fact. *He knows whom he hath believed.* There may be in this knowledge none of the elements of another man's conviction,—but there is to himself the material of an overpowering assurance. It might be quite impossible to take this knowledge, and make it available as an argument with which to bear down on his infidel assailant. It is a visionary thing to his opponent—but it is a matter-of-fact to himself. And we contend that in this lies the grand secret of a poor man's capability of resisting the advancings of infidelity. It is no theory with him that Jesus is the Christ. It is no speculation that the Gospel offers a remedy for those moral disorders which sin hath fastened on the creature. He has not merely read the Bible—he has felt the Bible. He has not merely heard of the medicine—he has taken the medicine. And now, we again say, when you would argue with him against christianity, you argue with him against matter-of-fact. You argue against the existence of fire, to a man who has been scorched by the flame; and against the existence of water, to a man who has been drenched in the depths; and against the existence of light, to a man who has looked out on the landscape; and argument can make no head when it sets itself against matter-of-fact.

If I had gone to a physician—and if I had received from him a medicine which

brought the health back into my limbs —what success would attend the most clever of reasoners who should set himself to prove to me that no such being as this physician had ever existed, or that there was no virtue whatsoever in the draught which had wrought in me with so healing an energy? He might argue with a keenness and a shrewdness which left me quite overmatched. There might be an ingenuity in his historic doubts with regard to the existence of the physician; and there might be an apparent science in his analysis of the medicine, and his exposure of its worthlessness; & I, on my part, might be quite unable to meet him on his own ground, to show the fault and the falsehood of his reasoning. But you can never suppose that my incapacity to refute argument would lead me to the giving up a matter-of-fact. I should just be in the case of the man in the Gospel, to whom Christ had given sight, and whom the Pharisees plied with doubts, derived from the presumed sinfulness of the Saviour, in regard to the possibility of the miracle. I should answer with this man, *Whether he be a sinner or no, I know not; one thing I know, that whereas I was blind, now I see.* And precisely, in like manner, a believer, with no other resources at his disposal, can throw himself unhesitatingly on his own experience; and this, rendering christianity to him all matter-of-fact, makes him proof against the subtleties of the most insidious infidelity.

God hath woven into true religion all the elements of a successful resistance to cavil and objection, leaving not the very poorest and the most illiterate of his people open to the inroad of the enemies of christianity; but causing that there rise up from their own experience such ramparts of strength, that if they have no artillery with which to battle at the adversary, there is at least no risk of their own citadel being stormed.

AN EXTRACT.

Were you, my young friend, going to spend one hour in England, and then never to see it more, but afterwards to pass threescore years in India, of which country would you desire the most extensive knowledge? Would you not reason, the knowledge that will benefit me but for one hour in a country which, after that, I shall never visit again, is unworthy of a thought, compared with that knowledge which will be useful to me for sixty years? Were you to spend that one hour in company with persons whose favor or displeasure would render it either a happy or a wretched hour; and were you to pass the following sixty years with those whose smile or frown would make them all years of happiness or years of pain, whose favor would you be most anxious to enjoy? Would you not argue, the smiles or the frowns of those who shall cheer or embitter but one hour, and whom then I shall leave for ever, are of little moment; but their friendship, who must render me happy or wretched for sixty years, is ten thousand times more important!

Apply these thoughts to your state in this world, and the next. Here you have a little while to spend; but, compared with the endless life that awaits you there, it is infinitely less than an hour when compared with sixty years. Of which world is the knowledge most important to you! of that where your life is the twinkling of an eye! or that where eternal ages lie stretched before the view of the astonished soul! The friendship or displeasure of your fellow-creatures may cheer or embitter life's short hour: the friendship of your God will brighten and bless your whole eternity; or his displeasure make eternal years one scene of darkness, bitterness, and wo. How worthless, to a creature born for eternity, is all knowledge, compared with a holy acquaintance with God! how despicable of all friendship, compared with his friendship and love!

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A CHRISTMAS-GIFT.

"*For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.*" John iii. 16.

From these words we learn

The greatness of the love of God in the giving of his Son.

In the contemplation of which we should be particularly encouraged, since that time and day is at hand, which has been devoted from time immemorial to celebrate that greatest act of divine love.

We follow simply our text, and consider

I. The object of the love of God.

Who is this? Certainly an object, which was worthy of this love?—The infinitely-holy and eternally-righteous God certainly will not communicate his love to an unworthy object?—The most pure and most perfect Being surely cannot love impure and imperfect beings?—So we might perhaps judge as men.—But we must confess in this instance as in many others, what the prophet says, "The thoughts of God are not our thoughts, neither are our ways the ways of God; for as the heavens are higher than the earth, so are the ways of God higher than our ways, and the thoughts of God higher than our thoughts."

If we ask therefore again, Who is that blessed object of the divine love?—God himself answers by his Son Jesus Christ in our text: "God so loved—whom? THE WORLD, that is to say, the men in the world. And what kind of men? O friends, let us humble ourselves, fall down upon our knees, and adore that great God, that God of Love, who descended so far, as to love MEN, weak and helpless creatures, sinners and rebels, as we are!

Our own conscience must tell us, how unworthy we are of this divine love; how little we deserved this infinite, bottomless goodness of our God. Our life and conversation witnesses, that we are too undeserving, too unworthy of the least of all the favors, of all the mercies, and of all the blessings, which we have enjoyed in time past, do still enjoy daily, and may enjoy throughout all eternity, and that we are most unworthy of all of that love, exhibited in our text.

But, says unbelief, the term "WORLD" cannot mean all the world, all mankind. It must mean some, perhaps the most pious, the most holy and most righteous of men. Or, in as much, as we read, "Jacob have I loved, but Esau have I hated," "the children being not yet born, neither having done any good or evil," perhaps by a sovereign decree God makes choice of some as objects of his love, while others are excluded.

Alas, how ingenious is man, poor sinful man, to deprive himself and others of the most glorious truth in the Gospel. For if the term "world" in our text does not mean all the world, what does it mean, when our Saviour after his resurrection commanded his disciples to "GO INTO ALL THE WORLD, and preach the Gospel to EVERY CREATURE; Mark xvi. and again, "Go ye therefore, and teach *all nations*; &c. Matth. xxviii. or when an apostle says, "The grace of God that bringeth salvation, hath appeared *to all men*; and another, "Christ is the propitiation for our sins; and not for ours only, but also for the sins of the WHOLE WORLD?

Now if Christ is the propitiation for the sins of *the whole world*; if that Gospel is to be preached in all the world and to every creature, among all na-

tions, God, who gave us his Son for that very purpose, must of course love the *whole world*. None therefore is excluded from this love; "God's tender mercies are over *all his works*." The greatest sinner may as surely believe as the greatest saint: "God so loved me also, because he loved the world, and I am a part, however small, of this world. Admire, adore with me this infinite love of God, as it appears from the object of it, *a World of Sinners*.

But more clearly we shall see the greatness of the love of God

II. In the Gift, which He has bestowed upon mankind.

Innumerable are the gifts of God which we enjoy daily. Our life and being, our reason and senses, our health and strength, the food we eat, the drink by which we are refreshed, the garments which cover us, every breath, in one word: ALL, ALL, is God's gift. But of all this our text does not speak. We plainly see, that Jesus means an extra-ordinary gift of our God;—that he speaks of a most remarkable proof of the divine love.

And wherein consists this great gift, this extra-ordinary proof of love divine towards us?— "Let the sun stand still upon Gibeon, and the moon in the valley of Ajalon,"—and let all the world worship; for God so loved the world, that he gave *his only begotten Son*. This is the inconceivable miracle of the divine love, which maketh angels and archangels shout, "Glory to God in the highest, and on earth peace, good will toward men;" and in which every blessed spirit will rejoice for evermore. If we consider this gift duly, all other gifts, great and precious as they are in themselves, will disappear like the brightest star, when the sun rises.

Let us with humility contemplate this gift of divine love more closely! It is the *only begotten Son of God*. We read in Luke iii. 38, "Which (Cainan) was the son of Enos, which was the son of Seth, which was the son of Adam, which was *the Son of God*." In another sense we read in John i. 12. "But as many as received him (Christ), to them gave he power to become the sons of God." In the first passage Adam is called a son of God because of his creation, and in the second those are called such, who by faith in Christ have been adopted in the family of God. But in our text a person is designated, as the Son of God in a way and manner, as no other being either in heaven or on earth can be called thus. It says, "He gave his ONLY BEGOTTEN SON."

The Infidel sneers at the idea of God having a Son, an only begotten Son. Why? Because he cannot raise himself above low, grovelling, grossly-carnal thoughts. Would he reflect, that even the human mind would be a complete incomprehensible mystery to us, if not revealed by the word spoken;—that the word is the offspring of the mind, begotten by the mind, & if a man expresses what is in his mind truly, the word he speaks is the express image of his mind. and if he would apply these reflections in an humble, devout manner to God, to the eternal mind, of which we could never have known any thing, except by the Word, which was in the beginning with God, and which was God,—he would cease sneering.

At any rate the Christian rejoices in believing, the written testimony of the word of God, that 'the only begotten Son of God," which is in the bosom of the Father," (John i. 18.) and who enjoyed divine "glory before the world was," (John xvii. 5.) who was "in the beginning with God, and by whom all things were made, and without him was not any thing made that was made;" (John i. 2. 3.) "who being the brightness of his glory, and the express image of his person, and upholding all things

by the word of his power;" Hebr. i. 3.) "who is over all God blessed for ever," (Rom ix. 5.) Yea the true God and eternal life, 1. John v. 20.)--was given by the Father to the world.

In order to form a faint idea of the greatness of this gift, and of the greatness of that love, which prompted God to give it, let us contemplate for a few moments the gift, which was required of Abraham, and which he was so willing to give as a proof of his supreme love towards God. Was he to give his superfluous riches, his silver and gold? No, he might have given that, and not felt the want of it.--Was he to give his right and title to the land of promise? No. Was he to give his herds and flocks, on whom he depended for his living? No. Was he to give all his servants, & to remain alone in his old age, with his equally aged wife, and with his young son? No, something greater still he was to give, even *this only begotten son*, in whom all his affections, his hopes, and the fulfillment of the glorious promises of his God were centered. So God loved the world, that He gave his "only begotten Son" the greatest and most precious gift, that even GOD could bestow.

But the *manner* in which God gave this gift, makes it still greater, still more precious. Had God given his Son, surrounded with all the divine glory, which he possessed from the foundation of the world, accompanied by all the holy angels of heaven, and sitting upon the throne of his glory, and in order to awe and bring into subjection again a rebellious world; in order to meliorate the sad condition, in which this world was & is yet by reason of sin, it would serve as an amazing proof of the infinite love of God. Or, had God given him in the less glorious, less dazzling form of an angel of light, appearing here and there, with words of love and wisdom in his mouth, and with healing in his wings; now proclaiming from the pinnacle of the temple with the voice of an archangel to the assembled millions "the acceptable year of the Lord;"--at another time teaching the multitudes of idol-worshipers the worship of the true God;"--or had God given him at once in the form of man, as a great King, like unto Melchisedeck, of whom no man knew his descent, who was "without father, without mother, having neither beginning of days, nor end of life:" in order as a king of peace and righteousness to establish peace and righteousness in the world;-- it would have been a still greater proof of self-denying love towards mankind.

Yet, hear, O heaven, and give ear, O earth, for the Lord hath spoken, 'The WORD *was made* FLESH, *and* DWELT *among us*;" not only for a few days, but for a period of more than thirty years; not in appearance only, but in reality he assumed human nature?--not like ADAM as a full grown person he entered the world, but as a helpless babe he was born of a woman;--not like the son of an earthly king, surrounded with all the splendor of royalty, in a palace, but in the very poorest circumstances, his first abode being a stable, his first bed a manger. Even after he had solemnly entered upon his glorious mission, and been publicly declared by a voice from heaven, that he was the beloved Son of God, he had to say, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." And finally though he knew not sin, nor was guile found in his mouth, he suffered and died the ignominious death of a malefactor on the cross. So God loved the world, that he *thus* gave his only begotten Son.

But also

III. From the purpose and design, for which God gave this his Son, we may perceive and learn to adore his infinite love.

This purpose and design of God is expressed in our text in two ways,

1. *That we should not perish.*

Man in his primitive state, as he came forth from the hand of his Creator, had no idea of perishing, nor had he any knowledge of evil. Would to God, we were still as ignorant! But in as much as ignorance is no safe guard from evil, from peril, we were taught by our parents from motives of pure love, what would expose us to the danger of perishing, and the command of God, "Obey your parents!" was the first we had to observe in order to insure our happiness. Even so, with parental love, God taught the first man, and gave him a simple command, the obedience of which, he gave to understand, would secure his life and happiness, and in disobeying the same, he told him expressly, he would find *Death*, which word, like *perish*, implies all what is most dreadful and terrible to man.

Herein already we may see the love of God towards mankind, inasmuch as it is evident from the first, that it never was the design, intention or will of God that man *should perish*, nor that he should perish in *ignorance*.—How sweet and consoling is this knowledge of the love of God, founded on the most solemn declarations of His word, in comparison to that dark and awful doctrine of men, according to which by an unchangeable decree of God, which is called his secret will, a vast majority of mankind is doomed—*to perish!!*

The love of God appears also in this that He constituted man in such a manner, that he naturally loves life and fears to perish. Hence no man wants to perish; it is not *his* will or desire to perish.

Yet it is true nevertheless, and attested by scripture, reason and experience, that mankind naturally is in a *perishing* condition. How this came to pass, the word of God informs us of a *fall*, which is briefly described Rom. v. thus "That by one man's disobedience SIN entered into the world, and *death* by sin; and so death passed upon all men, for that all have sinned." Hence we learn that sin, disobedience have brought us into this condition, and as long as we remain in disobedience and sin, it is most evident, that we also remain in that perishing condition, it only getting worse and worse, the longer we continue in our sinful course.

Oh my dear young friends, remember this, and let me tell you also, that the first step on the road to perdition is unbelief; man, poor, deluded man does not believe sin to be so great an evil, that only one disobedience could be of such consequence, that sin will beget sin, and that the farther we go down on the road of sin and perdition, the steeper it gets, and the more difficult it will be to stop, & still more so to return, and consequently also the more difficult your salvation. Oh let us beware of the snares, which will drag us to perdition! Beware of him, who deceived our first parents, and of those, who are under his power and dominion, and who alone want us to perish, like themselves!

But thanks be to God, who so loved us that he gave his only begotten Son as a Saviour, that we might not perish; and that he is such a kind and willing, and also such a powerful, yea such an almighty Saviour, that he will not refuse to save the very worst of sinners, and in spite of Satan and all the powers of darkness is *able* to save to the uttermost all that come unto Him, so that *none*, NOT ONE, *need perish.*

The design and purpose of God's love in the giving of His Son however is not only that we should not perish, but also

2. *That we should have* EVERLASTING LIFE.

We have said a little while ago, that the words "*to die, to perish*" implied all that is most dreadful and most terrible to man. And so likewise we must now say, that the words "*to have everlasting life*" includes all that is most desireable, most joyful and most glorious to man.

Even for this present and natural life, which must sooner or later come to an end, a man would be willing to give all what he has besides. But what is this poor, mortal life in comparison with "life everlasting?"—Nothing but a mere shadow and vapour in comparison with the substance and reality.

But what is "everlasting life?"—Hear our Lord Jesus, who brought it to light, and says, John xvii. 3. "And this IS life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." By this you may see, that you need not look only beyond the grave for everlasting life, but that it is already here within your reach. Yea, an apostle declares, "that God *hath given* to us eternal life: and this life is in his Son. He that hath the Son, hath life; and he that hath not the Son of God, hath not life." 1 John v. 11, 12.

Oh behold the greatness of the love of God towards mankind, that in the giving of his Son he has made it possible for us to obtain and enjoy eternal life, *already here on earth*. And since according to the words of the Saviour "to know the only true God, and Jesus Christ, whom he hath sent, is that life," oh how earnestly should we be engaged to know more and more of him, and to read to this end *His Word*, in which he has made known himself most perfectly. Remember, there you find "words of eternal life;' such words, as these: Thy sins shall be forgiven thee! I will be unto thee a Father, and thou shalt be my son, my daughter! None—none is able to pluck you out of my and my Father's hand! Ye shall receive the gift of the Holy Ghost! Whosoever liveth and believeth in me, shall never die!

But this eternal life will appear more perfectly, "when this corruptible shall have put on incorruption, and this mortal shall have put on immortality." The glorious glimpses, the word of God affords us, give us a lively hope,

First, *that we will be perfectly free from all that is bad, painful or distressing*. Is sin an evil, yea the greatest evil? There shall be no more sin, and in consequence no more sickness, nor pain, nor sorrow, nor death.

There will be no temptation, no bad company, no hinderance in pursuing that which is good. There will be no error, no doubt, no fear, no dispute or quarreling any more.

Secondly, *we will be in the full enjoyment of all that is good and blessed*. We shall be with God, who is the chiefest good, and with Christ, who is his express image. We shall see truth in the full light of truth. With spirits made perfect, with bodies spiritual, incorruptible and glorious, with minds unclouded and clear, with hearts filled to overflowing with joy, and love, and peace, with companions equally blessed, with a continual progress in that knowledge, which is life eternal, with a constant increase of our power to serve & praise God in the carrying out his eternal counsel of love, & hence a constant increase of happiness,—oh, who can form even the faintest idea of all that is contained in the blessed words, "*Everlasting Life*," as it will be realized in the ceaseless ages of eternity! Oh let us worship that Love which designed such an everlasting and ever-blessed life for a world of sinners!

But perhaps the *conditions*, the *terms*, upon which this life is promised, are hard, are difficult, are almost impossible to fulfill?

Well, suppose they were. But let me ask again, Would not a poor slave even submit to a hard condition, in order to obtain by it liberty?—Would not a person afflicted with a painful lingering disease, undergo even a difficult treatment in hope of gaining health thereby!—Would not a criminal, doomed to die a most dreadful death, freely accept of even the least chance of saving his life, yea if even there were nine chances, that he

might die in the attempt to the one of being saved? And what is liberty, what is health, and what is the life of the body in comparison to everlasting liberty, health and life of body, soul and spirit?

Yet, oh let us admire the infinite love of God, which appears also

IV. *In the condition, which we have to fulfill in order that we may not perish, but have everlasting life.*

Christ in our text says, *Whosoever believeth in him*, that is, in the Son of God. This is the simple condition.

But take notice, how every word of this condition is of vast import, and the strongest evidence of God's loving-kindness. Let us consider deeply each word of our Saviour.

WHOSOEVER. From expressions of the apostles like this, "To the Jew first and also to the Greek," we might infer, however erroneously, that the blessings of the Gospel together with its terms were confined to some particular nations, and even exclusively to those named, Jews and Greeks. But besides many declarations in the word of God to the same purpose, we are assured by this one word of our blessed Saviour, that the conditions of salvation are open to *all*, accessible to *all*, attainable by *all*, of every nation, and tribe, and kindred, and tongue and people, whether civilized or barbarian, whether enlightened or ignorant, whatever each one's personal condition may be. Sinner, rejoice, and learn to praise the love of God; for there is none, NONE excluded, but every one encouraged by the term WHOSOEVER.

BELIEVETH.— What does this mean? Shall we ask the wise and the prudent? Will they be able to tell us? No, they have talked and written about faith and creeds for many hundred years, and are not agreed yet; on the contrary they are farther apart than ever. But, thank God, it is revealed to babes. Yes, dear friends, let us even go to our own innocent children, and learn of them, what it is to believe. Ask that child, that first and only child of a true mother, a mother who knows that her child is not a mere plaything, but a precious gift entrusted to her care, a being destined for immortality, and who feels the responsibility to bring up that child in the way it should go;—ask that child how it came to know the name of any thing? The child will readily answer, Mother told me.

Here the child acknowledges its own natural ignorance, having no innate ideas, no inborn knowledge even of earthly things; and that it has acquired all his knowledge by faith in its mother, or what is the same thing, by faith in the word of its mother. If we pursue the investigation still farther we find, that not only all the knowledge, a child will acquire, but all the morality, it will be able to exercise, and all the happiness of which it is susceptible, depends conditionally upon the child's *believing* in true and good instruction. Yet notwithstanding there is so much resting and depending on believing, a child can believe, is willing to believe, and finds it easy to believe, yea it strives to act upon and practise his belief. There is no infidelity in childhood, until planted therein by deceit and falsehood, and oh, would to God, that mothers, parents and teachers would never be found to sow such mischievous seed!

And oh let us be like children, and thank God for his love even in this, that he requires nothing more as a condition of our salvation but that which any little child can do, and finds easy to do, and let us learn from them, that when faith is mentioned alone in the scriptures as the condition of life and salvation, it must be understood in that large, full sense, which includes every other Gospel-requirement, and in that practical sense, where we are not only to believe in our hearts, but to confess with our tongues, and to submit even our bodies to the obedience of the Gospel.

But the question might yet be raised, In whom are we to believe? Are we to believe in any body & every body, who pretends to tell us the way of salvation? No, no. This would be the most direct way to lose all faith, all truth, and all salvation, since the world is so full of error, falsehood and lying deceit. Let us rather learn of our children again. If they have confidence in their parents, if that confidence has not been lost to us by our own fault, our children will not hear or believe the voice of the stranger, and if thousands would unite their voices, the children will cling the closer to their parents, of whose love they had so many proofs, and whose word they always found to be true. So let us do likewise.

The word of God tells us in our text, to believe IN HIM; that is, *in the only begotten Son of God*, in the *Lord Jesus Christ*, in whose mouth never guile was found, and who so loved us, that he even laid down his life for our salvation. Whatever concerns our soul's salvation, whatever relates to the will of God, let us hear our Saviour's voice, and his voice only. It sounds plainly and distinctly in His word, which you can hear in His church, and which you can read in your closet.

In this his word the whole counsel of God is revealed unto us, both what Christ had to do and to suffer, to bring about our salvation, and what we have to do, in order to become partakers of that salvation. Therefore, oh let us believe in Christ above every other man or angel, as that teacher and prophet come from God, who alone can teach us rightly, and whom we are to hear; as that highpriest and mediator, who offered up his own body and blood as a propitiation for our sins, and as that Lord and King, to whom every knee must bow, and every tongue must confess, that he is LORD to the glory of God the Father. And oh let us worship that love of God, which appears even in this last clause of our text, where we are assured, "*Whosoever believeth in HIM, should not perish, but have everlasting life.* May the God of love apply these simple considerations to the heart of every reader!

* * *

For the Visiter.

The operations of grace on the heart of a sinner.

From the Manuscript of brother Alexander Mack, who died in the year 1735. (117 years ago,) aged 56 years.

We have come into possession of the pocket-bible of that brother, which has some 20 or 30 leaves of blank-paper at both ends, containing manuscript notes of him, and of his son, who died in the year 1803 at the very advanced age of 91 years, 1 month and 20 days. Both are buried at the brethren's burying-ground in Germantown near Philadelphia, Pa, From the manuscript of the elder brother, we give the following short notes at this time, and may continue if acceptable, to give more hereafter.]

The first operation of grace in the soul is a true awakening from the secure sleep in sin and estrangement from God, and a knowledge of the poor condition and deprivation of the divine life, whence originates a hunger and desire in the soul after help, after salvation, after forgiveness, after righteousness. (Here is repentance described in the fewest and simplest words.)

Then grace directs (the soul) how in JESUS alone salvation, forgiveness, yea all things may be obtained, (necessary to the welfare of the soul;) and bringeth forth in the soul true faith, upon which follows obedience towards him.

In the original it reads thus:

Die erſte Wirkung der Gnaden in der Seelen iſt eine wahre Aufweckung von dem ſichern Schlaf in Sünden und Entfernung von GOtt, und ein Erkenntniß des

armen Standes und Entblößung des göttlichen Lebens, woraus Hunger und Verlangen in der Seelen entstehet nach Hülfe, nach Heilung, nach Vergebung, und nach Gerechtigkeit. (Hier ist die Buße und Sinnesänderung beschrieben mit den wenigsten und einfältigsten Worten.)

Dann weiset die Gnade (die Seele) an wie allein bei JESUS Heil und Vergebung, ja alles zu erlangen ist, (nothwendig zum Heil der Seelen.) Dann wirket die Genade Gehorsam gegen ihn, und vorher den wahren Glauben, woraus Gehorsam folget.

From the same manuscript.

Es ist der Allmächtige GOtt ein Schöpfer der Natur, der Menschen und auch der Thiere, und wann die Natur Noth leidet, so erbarmet sich GOtt, ihr Schöpfer, und kommt zu Hülfe. Darum sagt David, daß der HErr den jungen Raben, ja den Löwen Speise gebe. Ja, im 104ten Psalm sagt David: "Es wartet alles auf Dich, o HErr, daß du ihnen Speise gebest zu seiner Zeit; wann Du deine Hand aufthust, so werden sie mit Gut gesättiget; wann Du ihnen giebest, so sammlen sie; verbirgest Du dein Angesicht, so erschrecken sie: Nimmst Du weg ihren Othem, so verfallen sie, und werden wieder zu Staub." O wunderbarer, ewiger und allmächtiger Schöpfer und Erhalter aller Engel, Menschen und aller Creaturen. Halleluja.

Of this we give the following hasty Translation.

It is Almighty God, who created all nature, men and even beasts, and when nature suffers, God, her Creator takes pity, and provides for her wants. Therefore David says, "He giveth to the beast his food, and to the young ravens which cry." Yea, Psalm CIV. says David, "The young lions roar after their prey, and seek their meat from God. These wait all upon thee, that thou mayest give them their meat in due season. That thou givest them, they gather; thou openest thine hand, they are filled with good. Thou hidest thy face, they are troubled; thou takest away their breath, they die, and return to their dust." Oh wonderful, eternal and almighty Creator and Preserver of all angels, men and all creatures, Hallelujah!

* * *

From the same.

The following passages show us the kind of tongues of the Old man of sin.

Sirach xxviii. 13—20,
Psalm v. 9. 10, and CXL. 4.
Rom. iii. 13. 14.
James iii. 3—10.
Proverbs xviii. 20. 21.

The passages here following, show the manner of *new* tongues of the new-born children and heirs of the kingdom.

Proverbs xii. 14—19. & xv. 1—4.
Solomon's song iv. 3. 11.
Isai. xxxv. 9. & LII. 7.
Acts ii. 4. 11. 17. 18. and x. 46. and xix. 6.
Zephaniah iii. 13.
Revel. xiv. 5.

[The diligent reader of his Bible will do well, to seek those passages, above named, and read them carefully; as we do not wish to prevent, but to promote the reading of the word of God. For the same purpose, we add the following from the same.]

Exod. xxii. 25. it is said, "If thou lend money to any of my people that is poor by thee, thou shalt not be to him as a usurer, neither shalt thou lay upon him usury." (Here the question might arise, What is "usury?")

If a man smite the eye of his servant, or the eye of his maid, that it perish: he shall let him go free for his eye's sake. And if he smite out his man-servant's tooth, or his maid-servant's tooth; he shall let him go free for his tooth's sake. Exod, xxi. 26. 27. (This refers

probably to a case occurring in the neighborhood of our brother, at a time, when slavery existed in Pennsylvania still for a long time.)

To eat blood, forbidden.

Acts xv. 20.

Read also Gen. ix.

Lev. iii. 17. xvii. 10—14.

Of the carrying of the whole temple (tabernacle) through the wilderness, read Num. iv. Of the first enumeration of the people of Israel by Moses and Aron, we read Num. 1. and of the second by Moses and Eleasar, Num. xxvi.

* * *

(We will add one more note from the same manuscript, which we give for what it is worth, it being unfounded in the word of God.)

St. *Dionysius* was a bishop in *Ascalon* in *Palestine*, and at his time the saying was, that *Clement* related, "The LORD JESUS had baptized the apostle PETER, and PETER had baptized JAMES, and JOHN and ANDREW, and these had baptized the other apostles." See page 755 of a book, called "The first temple of God in Christ. (Our ancient brother says nothing more on the subject, but we feel it our duty to add, that we consider this as one of the many notions, which eventually gave rise to popery, and as utterly false, when we take the word of God as our guide.

JOHN, in the first chapter of his Gospel tells us of two disciples of JOHN, who first followed JESUS. He names one of them, ANDREW, and as we believe, out of modesty leaves the other disciple's name away, because it was himself. But evident it is that Andrew became acquainted with, and a believer in Christ before his brother SIMON, or as he was called afterwards, PETER, and that ANDREW was even the means of PETER'S coming to Christ. See verse 40—42.

Now it would be far more reasonable, that ANDREW should have baptized PETER, than that PETER had baptized ANDREW, who was before him in Christ. But the word is silent on the subject, not being necessary for us to know. Oh dear brethren, let us all watch, that we may not trouble ourselves and the church with questions, which the Holy Spirit has not deemed proper to answer.

The one thing needful is that we may be saved and if we make our calling and election sure, there is a time coming when every difficulty will be solved, every question answered, I mean the time, when we shall meet Christ and his apostles all. They can and will tell us in due time, if we do not for joy forget to enquire.

CORRESPONDENCE.

To our respected Readers.

We have worked hard, to bring out these No's more in time, and in order to make them more acceptable to a number of our subscribers, who would prefer the german to the english, we have commenced adding 8 pages in german extra. The form for our covers having fallen to pieces by some accident, we were unable to send out the Nov. No. by itself. We have stated in german on the outside of the new covers the reasons for adding the 8 pages german to the english Visiter, and we will only say here, that we do it out of love to the german and to our german brethren, and as a freewill-offering, which will cost our old subscribers nothing at all. If our english readers cannot make any use of the german parts, they may bestow them upon some of their poor german neighbors and brethren. "Freely have ye received; freely give."

P. S. There are now about 200 single or nearly single No's sent to so many different Post-Offices; would it not be easy for each of these subscribers, especially those who receive the Visiter gratis, to obtain at least One more name in his neighborhood, and send us his remittance as a Christmas-gift!—

There are also yet a good many of our old subscribers not heard from since the

commencement of the second volume, which causes uncertainty and perhaps irregularity in sending the No's. We are at a loss every month, when making up packages, what to do about such silent friends. If we send the No's on, and they are not taken out of the Post-office, they are a dead loss to us, unless sent back by the P. M. Will friends and agents, who are aware of such circumstances, try to relieve us from uncertainty?

* * *

Letters received up to Nov. 29.

From Germany 2. Dayton, O. Fairfield, Greene co. O. with pay for 8 volumes of G. V. Franklinsquare, Columbiana co. O, 2. Plattsburg, Clinton co. Mo. concerning missing No's. (They have been sent again.) Fremont, Sandusky co. O. 1 subscr. Pleasantridge, Ashland co. O. 1. Vanburen, Hancock co, O. Dallas, Highland co. O. 3. Lavansville. Somerset co. Pa. 2. Hampshire co. Va. About money sent. (See the receipt acknowledged in Oct. No.) Canton, Fulton co. Ill. 4. Mountpleasant, Westmoreland co. Pa. 1. Oakdale, Shelby co. Mo. 1. Bowmansmills, Rockingham co. Va. (The Hymnbooks were sent by R. R.) Pattonsville, Bedford co. Pa. 2. Burkittsville, Frederic co. Md. 3. Dickinson, Cumberland co. Pa. (The minutes were sent.) Rockingham co. Va. 1. Putneyville, Armstrong co. Pa. 5. Peru, Lasalle co. Ill. Canaan, Wayne co. O. Woodbury, Bedford co. Pa. 1. Harleysville, Montgomery co. Pa. 6. Blueridge, Roanoke co. Va. 1. Lewisburg, Union co. Pa. 1. New Paris, Elkhart co. Ind. 1 Pleasantville, Marion co. Iowa. Pennsville, Fayette co. Pa. Hazardsforge, Hardy co. Va. Frostburg, Allegeni co. Md. 1.

For the Visiter.

THE MYSTERY OF BABYLON.

Dear Brethren.

Feeling at liberty to send you a short article for publication, I hope to meet your approbation on the subject. I have long desired to see or hear expounded "The mystery of Babylon." Rev. xvii. 1—6. "And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, come hither; I will shew unto thee the judgment of the great whore, that sitteth upon many waters," &c. My dear brethren, let us with prayerful hearts, examine well the light given us in the word of God on this mystery.

We will first examine the rise of Babylon, in the xi. chapter of Genesis. "And the whole earth was of one language, and of one speech. And it came to pass, as they journeyed from the East that they found a plain in the land of Shinar; and they dwelt there. And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. And they said: Go to, let us build us a city, & a tower whose top may reach unto heaven: & let us make us a name, lest we be scattered abroad upon the face of the whole earth."

Now there is not any thing more obvious to our mind, than that man by this did assume power above that which the Lord intended him to have. After the universal deluge had subsided, its waters again assuaged, and the dry land once more appeared, the Almighty Ruler of the universe, was so kind as to make a covenant with man, lest they should be alarmed at some subsequent storm or tornado, and in order to quell all their fears, "He set a bow in the sky," as a token of his covenant.

But notwithstanding the fulfilment of many prior promises, they yet doubted the veracity of the Almighty. So they determined to build a tower that should reach heaven, lest there should be a revisitation of the deluge, and they through the sufficiency of their own strength were determined to climb up to heaven. The whole fabricated mass was the device of man, in opposition to the decree of heaven, and consequently had to fall. This my dear friends, is the forerunner of our text, and consequently its predicate.

"And there came one of the seven angels which had the seven vials." &c.

We are here to understand by one of the seven angels, one of those angelic spirits which hovered over the church as its guardian power, this angel was the messenger of peace to the people of God that were in Babylon.

The seven angels that are spoken of in the text are the seven guardian angels, to the seven churches in Asia.

Consequently the angel whose mission it was to watch over the people of God, in Babylon, was denominated one of the seven angels.

And here, this sweet messenger of God, spoke to him, who received the divine revelation, (who was then on the Isle of Patmos, in the Aegean sea only eighteen miles square,) things that were and should be.

In the first place, there was given a full and complete history of the ancient Babylon, with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

Yes, this city was the seat of dissipation and debauchery, the gathering together of the nobility of the earth, where gaming, drinking, and blasphemy, were the entire occupations, and thence of all, who convened with these heaven-daring habits from time to time.

Just at this moment of dismay, the Spirit carried the revelator away into the wilderness, and there showed him a woman sitting upon a scarlet-colored beast, full of the names of blasphemy, having seven heads and ten horns, and the woman was arrayed in purple, and scarlet-color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abomination and filthiness of her fornication, and upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, *The mother of harlots, and abominations of the earth.*"

The wilderness here spoken off, means an entire view of earthly things. The angel here, brought before the natural eye, all terrene allurements, with the devises of men, both as it regards carnal and ecclesiastical things.

The wilderness here spoken off is the same, as that through which the children of Israel traveled for forty years, and also into which our Saviour was driven to be tempted of the devil forty days and forty nights, and also the wilderness through which every child of God has to pass, and well it may be denominated a wilderness, in consequence of its roughness, of its difficulties and murmurings, and here even in the midst of erring humanity appeared this woman, upon a scarlet beast, &c.

The woman here spoken of, truly represents the great mother of vice, of dissension, and of apostacy. And her beast truly represents, the wars and commotions arising, from her issue or churches, as they may be denominated.

She (the woman) was arrayed in purple and scarlet color, truly decorated with all the grandeur, that this earth can afford, all the gaudy fashions of the East is about her person, and even decorated with gold and precious stone, so as to appear before men, as if to bear the everlasting Gospel of Christ, and in her hand bearing a cup, (representing her pretended mission from God, and exhibiting only the external part of the cup, and it being of costly metal, it is well calculated to beguile the depraved mind of man.)

Yet the within or internal of the cup, is kept occult from the understanding & enquiring mind, Alas! Alas!! on examination of this cup, instead of the prayers and earnest groanings of the people (or church) it is found full of abominations, and filthiness, of her fornications (the church), and having thus briefly passed through the description of ancient Babylon, I now purpose to bring to view, the spiritual Babylon.

We can easily see, that the same spirit is prevalent in these latter days,

as it was at the tower of Babel, that men are rendering the commandments of God of none effect, that many commands and precepts, are not considered essential, and that they have fabricated doctrines of their own upon which their belief is founded, and they are the identical people, with whom the kings of the earth have committed fornication, and waxed rich.

Nobility and power is found within her gates, she encompasseth the entire dry land, and graspeth at the oceans, Her dominion is wide and far. Yet the great mother of harlots hath measurably fallen. Popery and priest-hood have been tottering, and are almost down in the old countries, in the far East, and I doubt not, but the time is close at hand when not only the mother of harlots, but the harlots themselves will fall.

Let us look at the churches that grew out of the mother church, and see the dissensions of her auxiliaries, we see the daily convulsions in all these churches, (which I do not name.)

Yes, my brethren, we daily see this female rider upon her war-horse, decorated in all the pomp that human art can devise, going forth in all the world, holding out the cup, the great golden cup, as her (the church's) creed. The rich men and mighty, all find an asylum under her banner, and are wafted along trusting to the vast multitude, and desiring the uppermost seats in all festival associations, and to be called of men mighty and great.

Primitive Christianity and holiness of heart is despised and trodden down by them, honors and riches are their daily aspirations, for this they labor, and contend from the rising to the going down of the sun. The customs of the world, are her customs. The vanities of fashions are her vanities. The power of the world is her power.

Yea, verily she assumes more power than the world, even usurping that above an angel, in the forgiveness of sin, by taking some of their ungodly neighbors before them, and in a few minutes devoted to litany, have their faces set Zion-ward, forever safe from the contaminations of this sin-deranged world.

Old things are passed away, behold the new creature, you see him in the world, the world knoweth him, it receiveth him, it applauds him, he riseth higher in the scale of fashion, he looks on the decoration of the woman on the scarlet beast, he follows her in her gaudiness to the luxuriant banquet, he imitates her customs, there, he follows her to the theatre, and there mingles with the lusts of the eye, and pride of life, engages in brawling, gaming, trading, dancing, horse-racing, and even concupiscence, O! vain and deluded world, how long will the Lord let such iniquities go unpunished, if the righteous scarcely be saved, where shall the sinner andungodly appear!

My brethren, come out of her, the time is close at hand, when we shall be called out of the wilderness, and ushered into the presence of God, to give an account of our stewardship here below, and also how we have used the subject of this text, and as the ancient Babylon has fallen to rise no more; so will the spiritual Babylon soon be destroyed, and that *without remedy*.

Dear Editor, the above is at your disposal, the importance of the subject to my mind, *alone* induces me to write.

I still feel that I have not done justice to the subject, since many important points have been omitted for brevity's sake.

CONGE.

THE MYSTERY OF NEW-JERUSALEM.

On this topic we should like to see a good article from some brother ere long.

INTRODUCTION TO A GENERAL HISTORY OF THE WORLD

ON GOSPEL - PRINCIPLES.

From the German.

Concluded.

By the ordinary human view we see the events only from without, like a traveler sees a city, into which he cannot enter. There are high and low, old & new roofs, with or without vanes, with or without chimneys &c.; there are houses, palaces, towers but the inner arrangement and direction of the streets, the order in which the houses stand around the centre, and this centre itself cannot be seen from without. The traveller hears perhaps the loud noise of human voices in the city, and thinks, a victory is celebrated, and it is actually a riot of the people; he hears the ringing of a bell, but he does not know, on which steeple. He considers the tower of a castle as the centre of the city, yet not this tower, but a fountain of water perhaps is the centre, which he cannot see from without. But he that stands on the high watch-tower of the word of God, can look down into all the streets, perceive their direction and connection, their beginning and their end, and has the great mart of nations directly below him.—*The key to the understanding of general history is alone in the word of God.*

But the word of God itself is to the mind of the natural man a hidden thing. Now it is too high for him, that he cannot possibly reach up to it, and then again it appears to him too lowly like children's talk; he finds figurative speech, where it is speaking quite plain, and makes a common thing, what should be received as a deep mystery: what has been prophesied of the future afar off he considers as events already past, and mistakes the counsel of God for the work of man. Only the Spirit of God can teach us, in what order the word of God are to be taken, in order to survey completely the plan of divine government, and how they must be applied to the events in the history of the world. He that understands the bible, understands also history; but the bible and consequently also history is understood only by him, *who is willing to be taught by the Spirit of God.*

The human way of viewing things, looking at the objects only from without, shows us in history the series of events and facts, and draws from them her conclusions about the motives and powers, which effected their taking place, but in many cases this is insufficient, and the grand and highly influential events often stand in no proportion at all with the trifling motives and the small means, which alone lay within their horizon. Of an immediate interference of God however, who as a living God reveals his agency every where, and of the invisible powers, by which He operates on the events that human view knows nothing. But the word of God which looks and judges upon the history of the world from within, shows us every where the finger of God, opens to us the view into the realms of invisible beings and powers, and teaches us, how by their agency the motions in the visible world are caused and maintained, how in the destinies and actions of nations and individuals good and bad spirits take their part. By this the most important facts of history are explained, which otherwise would appear isolated and without connection with a previous influence. *History is only understood with an open view of the invisible world.*

The most important key to the understanding of the history of the world is the knowledge, that Christ is the centre in it, for around him turns the whole plan of the divine government of the world. In most histories this is only acknowledged so far, that the once adopted chronology, which di-

vides history in two large halves *before* and *after* the birth of Christ, is retained; but seldom are the parts put in relation to this greatest of all events; either because Infidelity denies it, or passes over in silence, that in Christ God himself became man, or because it is easier to relate the facts of history in their simple succession, as to show their connection with this great deed of the love of God. If the history of mankind is not to be considered as an accidental chaining together of occurrences and facts, but as a designed whole; then that moment when God himself personally entered humanity, must be viewed as the most momentous event in its whole course; all that occurred before must have been preparatory to this divine act, all that followed after, must be development of the same. *Christ is the centre of the whole history*, without which its signification cannot be understood, and to show this, is the task of the following exhibition.

An Extract.

THE CHRISTIAN A PILGRIM UPON EARTH.

An important and pleasing view of the Christian's state and character is that of a traveler to a better world.

"Turn, pilgrim, turn, thy cares forego.
All earth-born care is wrong;
Man wants but little here below,
Nor wants that little long."

The Scriptures describe life as a pilgrimage, and the child of God as a traveler to a lasting home. "I am a stranger with thee, and a sojourner, as all my fathers were." When a few years are come, then I shall go the way whence I shall not return." The aged patriarch, Jacob, said, "The days of the years of my pilgrimage are a hundred and thirty years; few and evil have the days of the years of my life been." Of him and those who lived much longer than he, it is said that they "confessed that they were strangers and pilgrims on the earth;" but they "desired a better country, that is, a heavenly: wherefore God is not ashamed to be called their God; for he hath prepared for them a city."

Cherish the views these holy men professed. You, if a Christian indeed, are but a traveler here. Infancy, childhood, youth, manhood, and age, succeed each other so rapidly, that many scarcely reflect they are in one, before they find themselves advanced to another. A poor man, who had spent more than seventy years on earth, once observed to me, that his time seemed but like two or three weeks. Yes, life is a pilgrimage, and short is the passage from the cradle to the tomb: some find it a longer, some a shorter, but all a short and hasty journey. It is hasty, though its haste be unperceived.

A traveler in a packet, driven by steam and tide down the smooth surface of a river, may indulge the illusion that all he sees on shore, the trees, the spires, the villages are in rapid motion, hurrying away; but it is he who moves, and all on shore is still. The same is true in a still more striking manner, when we travel with railroad-speed at the rate of 20—30 miles an hour. All outward objects seem to be flying, and we to be on a stand still.

Thus, even when least sensible of the speed with which you go, are you advancing with sure and rapid haste to the eternal world. Think when you lie down, think when you rise up, think when you walk, and think when you rest, I am but a traveler here.

Amid the cares of life, remember these are but the cares of a journey; amid its pleasures, these are but the comforts of an inn. This world is not my world for I am but a traveler here

Think of *those who are gone*. The great and noble, who once turned the world upside down—what are they? where are they now? Those who abounded in riches, or revelled in pleasures—where are they! and what is theirs? The moment that they breathed their last, riches, pleasures, pomps, and honors vanished all. "Those lying vanities of life, that ever-tempting, ever-cheating train"—what are they to those whose journey to eternity is finished? Their life is ended; that valued life, is valued no longer. What one day they would not have resigned for the world, the next is snatched from them and they are consigned over to the grave. What is then to them the value of all they once most loved & prized? It is but a moment since they were warm with life, gay with hopes and pleasures, or perplexed with plans and cares; and now all these are finished forever.

Think of the *living*; look at the multitudes that crowd a populous city, and reflect how soon all will have left this world, and be forever fixed in another. All their business brought to an eternal close. All their transient griefs and joys eternally ended. No longer traversing the streets, hurried with cares, and distracted with business; no longer concerned about the varying changes and commotions of the world, about the nations that rise or that fall; but silent in the dust.

Think, that could you revisit those now crowded streets when one hundred years are passed, if no new generation arose, you would find them entirely deserted; not a single passenger in them, nor an inhabitant in the houses, but the streets where a blade of grass is never seen, then covered with it; the houses falling into ruin; many of them already in the dust; the birds of the desert building their nests in the deserted rooms, and foxes, half hid with grass and nettles, peeping through the shattered windows. The houses of divine worship all forsaken; every preacher gone from his pulpit; every crowded congregation vanished and forgotten in the dust; and all as silent as the midst of an Arabian desert, or as the chambers of the grave. O, act as a stranger and pilgrim while in so vain a world!

Or view the subject, by indulging pensive reflection on the transient nature of all the most endeared earthly ties. Think with yourself, Could I rise from the tomb when the year two thousand comes, and look around on the world I shall then have so long forsaken, what a scene of desolation would it present to me! Not those only whom I saw go before me, but all I left would have gone to eternity. Could I approach their now cheerful hearths, I should miss them there; walk their gardens or their fields, I should not find them there! go to their tombs, and even there would not one wretched trace be found, nor even a stone remain, to tell that they had ever been.

Look forward a little further to the period, when all the noise, and tumult, and business of this world shall have closed forever. How has it vanished! How have its short-lived multitudes departed! Their business over, their little pleasures finished, their hasty sorrows ended; their doom pronounced, their endless dwelling fixed; and their once gay, distracting, perplexing world lost! vanished! gone for ever! Let its admirers tell us of honors and fame, that will last as long as the sun shall shine or the world endure. Alas, contemptible honors! that will endure for so brief a span.

The sun is but a lamp that lights our pathway to an endless world. The earth is but the road, prepared for pilgrims to travel, till, in the eternal abodes of grief or bliss, they reach their home. It is but as a moment, as an inch of time, as the darting of an arrow, the falling of a star, the twinkling of an eye, or the glancing of a

thought, before all which you now behold shall pass away from you as a dream when one awaketh, and give place to those eternal scenes. Then farewell earth, farewell sun, moon, and stars; farewell a busy or an idle, a sad or a pleasurable world! but, no farewells are known beyond the grave. To the scenes which will then open upon you, you will never bid adieu.

Start forward, then, my fellow-pilgrim, start forward, in your thoughts, to everlasting scenes, and roam among the immeasurable ages that lie beyond the judgement day. How the world recedes as you advance. It sinks to a speck—to a mote—to nothing. How six thousand years, or six thousand ages, dwindle as you sail down the tide of eternity; they sink to an hour—to a moment—to the twinkling of an eye—to nothingness itself.

O, remember that on that awful tide you must shortly sail, when the world is nothing to you. Strive to love it no more than you will do, when, myriads of ages after its destruction, you look back upon it. Value its honors as you will value them then, and prize its pleasures as then you will prize them; and let the prospect of those amazing scenes strike deeper on your heart the salutary thought— I am but a traveler here.

Why has preaching in general so little effect?

We put it to yourself to determine whether we are describing a common case, when we say that, if you could dissect our congregations, you would find a large mass of persons who seem quite accessible to moral attack; whom you may easily startle by a close address to the conscience, or overcome by a pathetic and plaintive description; and on whom when affliction falls, it falls with that subduing and penetrating power which gives room for hope that it will bring them to repentance.

But if we follow these excited listeners from the place of assembling, and these subdued mourners from the scene of affliction, alas, how soon is it apparent that what is easily roused may be as easily lulled; and that you have only to remove the incumbent weight, and the former figure is regained. The men who have been all attention to the preacher, whom he seemed to have brought completely under command, so that they were ready to follow him whithersoever he would lead, settle back into their listlessness when the stimulant of the sermon is withdrawn; and those, whom the fires of calamity appeared to have melted, harden rapidly into their old constitution when time has somewhat damped the intenseness of the flame.

The melancholly truth is, that the whole assault has been on their natural sensibilities, on their animal feelings; and that nothing like spiritual solicitude has been produced, whether by the sermon or the sorrow. They have given much cause for hope, seeing they have displayed susceptibility, and thus shown themselves capable of moral impressions. But they have disappointed expectation, because they have taken no pains to distinguish between an instinct of nature and a work of God's Spirit, or rather, because they have allowed their feelings to evaporate in the forming a resolution, and have not set themselves prayerfully to the carrying it into effect.

And thus it comes to pass that men, on whom preaching seemed to have taken great hold, as though they were moved by the terrors, and animated by the hopes of christianity; or whom the visitations of Providence appeared to have brought to humility and contrition; make no advances in the religion of the heart, but falsify the hopes which those who wish their salvation have ventured to cherish.

Translated for the Gospel-Visiter.

THE NEW TESTAMENT.

The New Testament, or the New Covenant of God with mankind we call that collection of sacred records, which have been made under the special direction of the Holy Spirit, and in which the life and doctrine of the Son of God, our Saviour Jesus Christ, and his great work of redemption is preserved unto us.

Already in the ancient church it was divided into two parts: the first, the Gospel, which contains in four different writings the history, doctrines and acts of Jesus Christ, and the second, the acts and writings of the apostles.

The redemption of mankind, of which this book testifies, was not only a doctrine, but it was a work of divine love, and every act, which co-operated thereto, was itself a doctrine. Therefore the sayings of Christ, which accompanied his acts, could not yet fully reveal the whole counsel of God for our redemption and salvation, (John xvi. 12.) until also the last of his acts, which did belong to the great whole of that redemption, that was to operate henceforth through all time, the pouring out of the Holy Spirit and the planting of the Christian church was accomplished.

For this reason, whatever Jesus himself on earth did say, do and suffer, and what afterwards the apostles through the holy Spirit did say, is of equal importance to us;—he, who hears them, hears Jesus, and he who hears Him, heareth the Father, who hath sent Him.

The WORDS are words of eternal life; —words of Him, who speaks, and it is done; who commandeth, and it stands fast; and therefore they are indeed ACTS, designed to prove themselves as redeeming, saving and sanctifying acts of the merciful love of God in every reader.

And again every ACT of reproving severity and loving kindness of the Lord in this book is an instructive WORD of his incomprehensible wisdom to our heart, whose signification is not limited to any time, nor confined to any place. Hence in the *door of the word* the divine word of this book becomes an act, and the act of God in him word; there will be in him "a well of water springing up into everlasting life," and out of him "shall flow rivers of living water."

But this book is written for all states and conditions of mankind, for the young, the poor, the hungry and thirsty; if they come to it, it offers milk for newborn babes, and reserves strong meat for the adult; it invites the weary and heavy-laden by its loveliness, and teaches those that have been revived by its divine consolation, in all seriousness, that they should deny ungodliness and worldly lusts." It is like a river, in which a lamb may wade, and an elephant must swim."

The essence and centre of all these writings, unto which already the prophets of the Old Covenant have pointed, is JESUS CHRIST, the Son of God, the eternal life, which was with the Father, and is manifested unto us. In this all the books of the New Testament correspond and agree that God, the Father, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son; that this Son is the brightness of his glory, and the express image of his person, and therefore the absolutely highest of all those sent by him, to reveal unto us his will; that in Him dwelleth the fullness of the Godhead bodily; He who seeth him, seeth the Father himself, and no man cometh to the Father, except through him.

And this Light of the Light, this God of God, this Word was made flesh, when the time was fulfilled; not in swiftly-passing visions, not only in humbly-condescending human speech, not in single miraculous deeds only, but as a man born of a woman, God dwelt and sojourned personally among the children of men. But not so, as if this man who

was God or being in the form of God, had thought it robbery to be equal with God; but in the form of a servant he learned, though he was the Son, to be obedient in that what he suffered, and was tempted in all things like unto us, yet without sin.

And though he had committed no sin, nor was guile found in his mouth, God hath made him to be sin for us, who knew no sin;—he gave his life as a ransom for many;—he became the propitiation of the sins of the whole world, that God might be just, and the justifier of him which believeth in Jesus. This Jesus God hath raised from the dead, and exalted him to his right hand as Lord over all.

Yet Jesus did not leave his own comfortless on earth, but he came with the Father unto them in the Holy Spirit, who is the eternal bond of life and love, as of the Father and of the Son, so of God and his creation, and of the Lord and his church; through whom God awakens, reproves, justifies, sanctifies and makes perfect his redeemed ones, inasmuch as we have repented, believed and been baptized in the name of the Father, and of the Son, and of the Holy Ghost, and thus born again of water and of the Spirit, we have been added to the church, and being fed with the pure milk of the word, and supplied in every want by the other ordinances of the Gospel, we are prepared for eternal life, and the most perfect union with Christ, in spirit, soul and body, to the end, that we may be partakers of the first resurrection, when Jesus our life shall be revealed, and we shall be revealed with him in glory, and when finally all whose names are written in the book of life, shall enter into the kingdom prepared for them from the beginning of the world, those on the left hand will be cast away into everlasting fire, prepared for the devil and his angels.

Of these great, solemn truths testify all the men of God, who have composed the writings of the New Testament, as with one mouth, though it must be admitted that each one wrote with his own peculiar object in view, in his own peculiar style and manner, and according to the peculiar gift, he had received of God, and the circumstances and relations, in which he was placed by Him.

For the Gospel-Visiter.

REFLECTIONS.

It is December;—a month, naturally the most dreary of all the year in our cold climate. It reminds us of the lines of the poet:

"See, how rude winter's icy hand
Has stript the trees, and seal'd the ground."

Yes, indeed, all nature is stript of its glory, and seemingly of its very life. It is clothed with snow, as with a shroud, the garment of the dead. No longer the voice of birds is heard in the woods; no longer the lambs are seen gamboling on the hill side; no longer the husbandman is busy on field or meadow. All—all is quiet and silent and dreary as the grave.

It is DECEMBER, the last month of the year. That year, which commenced a little more than eleven months ago; which appeared, in prospect, such a long, long time, will soon be past, never to return. And with it will soon be past every joy and every sorrow, every opportunity of receiving good ourselves or doing good to others, which this year had in store for us.

It is DECEMBER, that month, which has the shortest days and longest nights, and therefore whatever is to be done by daylight, must be done quickly, or will not be done at all, for "the night cometh, in which no man can work."

To what solemn reflections will these simple and common circumstances lead us, if we only can take time to contemplate them?—And when can we expect to find better time for serious contem-

plation, than in these long winter-evenings, surrounding our fire-sides with our families?—Should we not use the privilege we enjoy as rational creatures, the only privilege we possess, that distinguishes us from the brute creation, the privilege *to think, to reflect, to meditate, and to communicate our thoughts to each other.*—I say, should we not use this privilege as much as possible for our mutual benefit?—

A very gloomy thought presents itself, when we contemplate the appearance of all nature around us. We see in it the image of ourselves in our fallen and depraved state. As nature was but a short time back, flourishing in all the glory of the summer, full of life and full of joy, so was man in his primitive state. He was in favor with God, possessed and enjoyed that divine life, which his Maker had breathed into him, and was surrounded with every blessing necessary for his permanent happiness.

"But see, how *SIN*'s rude, icy hand
Has stript him of this glory!"

Yes, see, my dear friend, in the change of nature, brought about by a change of season, what an awful change has taken place in man by reason of sin. He has lost the favor and the life of God, and "barren and lifeless he remains."

Do you, dear reader, feel easy in this "barren and lifeless" condition?—Have you never reflected, that you were created for a higher purpose, than mere eating and drinking, marrying and being given in marriage, and providing for your and your children's natural wants?—And that if you do not fulfill that higher purpose, you are a cumberer of the ground, just as that "barren and lifeless tree" is, which you planted for the purpose to receive fruit from him, if not for yourself, yet for your children or others? You waited patiently, till he grew up, not expecting any fruit then, and so your heavenly Father waited too, until you had grown up. But when the time of fruitbearing came, and your tree would still stand barren and you waited another and another year, digging about it and dung it, and all in vain,—would you not cut it down?—And you,—you yourself are still easy in a like "barren and lifeless condition!

May be, you do not see much difference between yourself and many professing Christians?—May be, there is not much difference to be seen. Then remember, there is not much difference now to be seen among the trees; they look all alike barren; they look all dead-like. But still, you know in some, yea, in most of them there is a hidden life, which when the proper season comes, will shew itself in beautiful blossoms, green leaves, and sweet, pleasant fruit. Then you will see the difference between dead and living trees, between barren and fruitful trees. Think of this, my dear fellow-pilgrim.

But let us think of ourselves, brethren!—Why is it, that we are so often found in the yellow leaf, nay, even barren and lifeless?—Is it not SIN, that same cause, which brought death into the world from the beginning!—Is it not, because we become careless, and prayerless;—because instead of loving God and his word above all, we begin to love the world again;—because we neglect those means, which are calculated to sustain life, and plunge into those dangers, which always will destroy life?

Oh friends and brethren, let us pause and reflect! As this month is the last of the year, so it may be the last of our lives. Suppose we had some work to do, which must needs be finished before the end of this year, or we must lose all the benefit and reward for it;—how busy would we be, to finish it within the appointed time!—Now all the benefits and rewards of a glorious eternity depend upon what use we have made of our life-time, and of all those means and opportunities afforded us by our kind heavenly parent, and consequently how

earnestly should we be engaged to do Now, what may be too late to-morrow!

And—as we have now the shortest days in the year, so when old age comes upon us, we find the days are shortening too. But little we can do, unless we make all haste, and do quickly, whatsoever remains for us to be done. Yet, alas, with all our haste, we would accomplish nothing; we would fall short of eternal life and happiness, if we were left to ourselves; if our days, months, years were our own, and the work of our salvation our own.

But thanks be to God, we are reminded, that by our pious german ancestors this month was called by another name; a cheering, comforting and blessed name;—a name, that is capable to take away all dreariness, all barrenness and lifelessness;—a name full of hope, and joy, and happiness. This name is CHRIST's MONTH (*Christmonat*), probably so called, because within this month the birth of the Saviour of the world is celebrated on a certain day, which is commonly called CHRISTMAS-day, but which our Germans still call simply CHRIST's DAY, [*Christ-tag*].

This is not a mere name, without meaning, without signification. As already hinted at, it is full of the most solemn and blessed import. Yea, what is still more, it is a most glorious *reality*. It is, CHRIST's MONTH, it is CHRIST's DAY, because it is CHRIST, who has given it, who has made it. Had Christ not come into the world, or had we remained in ignorance of his coming, we would not have such a day, such a month.—Again it is CHRIST's day, CHRIST's month, because it belongs to Him, ought to be devoted to Him, ought to be spent in joyful service to Him. This, and this only can make the most dreary month the most joyful of the whole year.

Again, Christians in name, have but one such month, but one such day in the year, and their joys are as short-lived, as the present short days. But to Christians who are such indeed, in whom CHRIST liveth, and they in CHRIST, every month, and every day in the year is CHRIST's month and CHRIST's day and they rejoice in Him continually.

We have said already, that as this month is the last month of the year, so it reminds us of the last period of our life. Doeth every good housekeeper try now to examine his books, and settle and square accounts? And can only he truly enjoy a joyful season, who knows himself able to meet every demand, and is ready for the day of account?—Then, oh my friends, let us do so likewise; let us examine the books of our remembrance, of our conscience, and above all the book of God, and see, how our account stands with Him, to whom we are indebted for all, what we are, and for all that we have, and on whose books we stand charged for every neglect of duty, for every commission of wrong.

Oh how can a poor careless sinner rejoice in Christ's day, to whom he is yet a stranger, while he must feel indebted to his Maker to such a fearful amount? Let him only think, what a debt he runs up in his account with God in one day, in one month, and in one year, and how he has gone on in sin year after year, and now the day of reckoning being at hand; can he rejoice in this?—Can he even feel comfortable and easy, when he considers that he has nothing, absolutely nothing to pay that debt?

No, no;—out of Christ no sinner can rejoice in *Christ's day*. That there was and is such a day; that there was and and is a Saviour, who is able and willing to save all that come unto him; all that will make the case of a sinner worse, who doeth not avail himself of the blessed invitations of the Gospel, & the many opportunities offered, for the purpose of being set free from that debt, which he himself can never pay, and which will stand against him at the great

day of judgment, if not cancelled, and will cause him to be thrown into prison, whence there is no delivery until the last farthing is— PAID.

But blessed be the Lord, it is *Christ's day* yet and if we learn to rejoice in Him, we can rejoice in His day, If we cannot settle our account with God, if we cannot pay our debts, *Christ* can forgive us the debt, and cross that account. Go, sinner, go to Him sorrowfully but trustfully. Confess to him your awful condition, and ask him to save you. He will not send you away comfortless. It is yet his day of intercession, his day of grace. Only follow his directions, submit yourself humbly to his will, and obey his precepts! And having entered into covenant with him, let henceforth not one day pass, without acknowledging your daily account of mercies received by heartfelt gratitude, and without cancelling your daily account of sins committed by asking his forgiveness. Only ask in faith, with contrite and humble hearts, in the name of Jesus, and all will be given to you.

Then you can rejoice in *Christ's day*, in that day of his first coming into the world; in that day of his second coming, and even in that great and fearful day of his final judgment over the quick and the dead.

Thus brethren, let us spend joyfully the few remaining days of our lives as *Christ's days*, and thus let us faithfully work out our soul's salvation with fear and trembling. For that great day of CHRIST, of Christ's SECOND COMING is at hand, and oh, if we do not prepare NOW for it, we shall not be ready THEN to enter with him into His everlasting joy.

SELECTED FOR THE YOUNG.

CAIN AND ABEL.

Not long after Adam and Eve were driven out of the garden of Eden, they had two sons. They called the eldest *Cain*, and his younger brother *Abel*.

As there were no other boys in the whole world, only these two, we should think they would be with each other a great deal, & love each other very much. How often they must have played together, and, as they grew older, gone out with their father to assist him in his work. Two such brothers, living as they did, without any other boy for a companion, ought to be very kind to each other, and to do all they could to make each other happy. A very strong attachment, we should think, would be formed between them to increase as they grew older, and to last as long as they lived.

But alas! sin had found its way into the world. Their father and mother had become sinners by disobeying God, and the children, like the parents, had evil thoughts and feelings within them. They were not inclined to love and obey God, and to love others as they did themselves. And it was absolutely necessary that the Holy Spirit should lead them to get rid of their evil thoughts and feelings, & to have better ones, or they would keep on sinning, and become more and more sinful.

Did Cain and Abel feel that they were sinners, and beseech God to forgive them? Did they pray earnestly for his Holy Spirit to help them to overcome their sins, and to feel and do right.

I think, *Abel did*, (as what I am going to tell you will show,) and that very early in life, we cannot tell how early, he became a child of God, desiring, above every thing else, to love and obey him. If Cain had done so too, what a pair of happy brothers they would, indeed, have been! Then the affectionate attachment which we think ought to have existed between them, would really have been felt by both. They would have lived to do each other good, and to make each other happy, and their parents also, by their kind, brotherly conduct.

That *Abel* was such a kind and affectionate brother, there is strong reason to believe; and he must have suffered a great deal from the very different disposition of Cain. The latter, I have no doubt, was often overbearing and cruel, in his treatment of his peaceable and unoffending brother. His temper, in this respect, kept growing worse and worse, till, at length, it broke out into an act of wickedness of the most horrible kind. The account of it which the Bible gives us, is a very affecting and instructive one.

Cain, it seems, was a tiller of the ground. He dug it, and planted different kinds of seed in it which grew up, and brought forth things that were good to eat.

God had revealed to Adam, that the Lord Jesus Christ should come into our world, and make atonement for sin by the shedding of his blood on the cross,—and, to foreshow this event, had directed that innocent animals should be slain, and offered up in sacrifice. In this way, the great truth would be constantly held forth and illustrated, that *without shedding of blood is no remission, or forgiveness of sin*. But Cain disregarded this injunction. He took only some vegetables, or fruits, and brought them as an offering unto the Lord. Probably he put some stones together, and made of them a sort of solid table, which is called an *altar*, and kindled a fire on it, and laid the vegetables or fruits on the fire, so that they were burned, and the smoke ascended towards heaven.

If Cain had had right feelings; if he had felt that he was a sinner against God, and that his sins could be pardoned only through the blood of Christ, he would have brought such an offering as God commanded.

He ought to have loved God, and obeyed him perfectly. All that he possessed and enjoyed had been given to him by God. God had sent sunshine and rain, and caused the fruits of the earth to grow, and kept Cain in life and health while he was cultivating them. He ought to have made the offering, feeling that God not only had a right to it, but to himself also, and to all that he possessed,—to do with both just as he pleased. He ought to have made the offering with the warmest gratitude and love to God for all the blessings so bountifully bestowed upon him. He ought to have made it just as God commanded him, confessing the many sins of which he had been guilty: beseeching God to forgive him; and to enable him to do better in future.

But Cain did not feel so. What he did was only *outward*. It *looked*, indeed as if he had right feelings in his heart, and meant to show them by the offering which he made. But it was not so. He *pretended* to have right feelings towards God, while he had none at all. It was only *seeming* to be good. It was *hypocrisy*.

Abel also brought an offering unto the Lord. It was different from that of Cain; it was what God commanded. He took some of the very best of his flocks of sheep and lambs, for he was a shepherd; and, after killing them, laid them on an altar, and burned them, while the thick dark clouds of smoke rose up towards the sky.

He did this with right feelings. He had *faith* in God; believing that all that God had taught him was true, and trusting in God, as an obedient and dutiful son does in his father. He had *submission* to God; feeling that God had a right to do as he thought best, with him and with all that he possessed. He had sincere *gratitude and love* to God for his many blessings. He wished to *show forth* these feelings of his heart and his need of forgiveness from God by the offering which he made.

What a contrast between the two brothers! How unlike each other! God perceived it clearly. His eye penetrates the most secret thoughts and feel-

ings. No one can deceive him. While he beheld and loved the *sincerity* of Abel, he saw through the *hypocrisy* of Cain, and abhorred it.

He treated the two brothers very differently. In some way which the Bible does not explain to us,—it might have been by a voice from heaven, or by fire kindling the sacrifice, as was done afterwards in many instances, or by some other appearance which was well understood at the time,—in some way God showed Abel that he was pleased with him and his offering, and that he accepted it as an expression of his faith, submission, and gratitude.

But with Cain and *his* offering God was greatly displeased. He took some way of showing this displeasure to Cain, and of letting him know that his hypocrisy was detected, and had met with the abhorrence which it deserved.

We do not now, since the offering up of Christ, bring lambs and sheep, and place them on altars, and burn them as an offering unto the Lord. But we should be willing and ready, at all times to give both ourselves and all that we have to the service of God, in whatever way we can do it so as to honor him, and do good to our fellow-men, and lead them to be the friends of Jesus Christ. Are you thus willing and ready?

We are not now required to take some of our best and most valuable things, and consume them with fire, as in the presence of God, to show that we acknowledge our forfeiture of life by sin, and his right to them, and to ourselves, and to all that we possess. But we ought always to feel that he has such a right; and, when he sees fit to deprive us of any thing which we value very much, or of any friend whom we love greatly, we should submit cheerfully to his will without the least murmuring or complaint. Do *you* think and feel thus?

When we pray to God, we bring before him the *offerings of our hearts*. We beseech him, in the name of Christ, to accept,—not a lamb or sheep, a vegetable, or fruit,—but what he values much more highly, a spirit truly sorry for sin; full of faith in Him and his Son; submissive, grateful, obedient.

When *you* pray to God, do you bring *such an offering* before him? Do you have *such feelings* in your hearts? Try to have them. Beseech God, for Christ's sake, to give you his Holy Spirit, that you may have them. Bring your offering as *Abel did*, that it may be accepted of God. Fear lest you bring it as Cain did, *in sin and hypocrisy*, to excite the displeasure of God, and to be rejected with abhorrence by him.

REASON.

Take heed that ye do not so admire and extol reason, as to think lightly of revelation. Ye live in days when mind is on the stretch, and in scenes where there is every thing to call it out. And we do not wish to make you less acute, less inquiring, less intelligent, than the warmest admirers of reason can desire you to become. We only wish you to remember that arrogance is not greatness, and that conceit is the index, not of strength, but of weakness. To exalt reason beyond its due place, is to debase it; to set the human in rivalry with the divine, is to make it contemptible. Let reason count the stars, weigh the mountains, fathom the depths—the employment becomes her, and the success is glorious. But when the question is, "How shall man be just with God?" reason must be silent, revelation must speak: and he who will not hear it, assimilates himself to the first deist, Cain; he may not kill a brother, he certainly destroys himself.

If thou hast done foolishly in lifting up thyself, or if thou hast thought evil, lay thine hand upon thy mouth. Prov.

Christmas = Hymn.

JEsu, rufe mich
Von der Welt, daß ich
Zu dir eile,
Nicht verweile,
JEsu, rufe mich!

Nicht Jerusalem,
Sondern Bethlehem
Hat beschéret,
Was uns nähret:
Nicht Jerusalem.

Werthes Bethlehem,
Du bist angenehm:
Aus dir kommet,
Was uns frommet
Werthes Bethlehem.

Du bist, wie man spricht
Nun die kleinste nicht:
Allen Leuten,
Auch den Heiden
Bringst du Heil und Licht.

Zeige mir den Stern,
Der mich aus der Fern
Von den Heiden
Lehr abscheiden:
Zeige mir den Stern.

So werd, JEsu, ich
Bald, bald finden dich:
Andachts-kerzen,
Reu' im Herzen
Gläubig bringe ich.

Ach verschmäh mich nicht!
Gib doch, daß dein Licht
Nun und immer
In mir schimmer',
Ach verschmäh' mich nicht.

Schönstes Wunderkind,
Hilf, daß ich entzündt
In dir brenne,
Dich stets nenne
Schönstes Wunderkind.

Süßer Liebes = blick,
Gönne mir das Glück,
Hier und droben
Dich zu loben;
Süßer Liebes = blick!

Jesus, call thou me
From the world to thee
Let me hurry,
And not tarry;
Jesus, call thou me!

Not Jerusalem,
It is Bethlehem,
Which bestoweth:
What comforteth;
Not Jerusalem.

Precious Bethlehem,
Thine is a true name:
From thee hath come,
What is wholesome;
Precious Bethlehem!

Thou art, as it saith,
Not at all the least;
To all nations,
E'en the heathens
Thou giv'st light and rest.

Show to me the star,
Which will from afar
Bring me to thee,
To Christ in thee;
Show to me the star!

Then I shall find Thee,
Jesus, born for me;
True devotion,
Heart's contrition,
In faith I bring Thee.

Oh do not despise!
Grant that thy light rise,
In me glimmer,
Now and ever;
Oh do not despise.

Oh thou wondrous child!
Let me be so mild,
As thou hast been,
As thou art seen;
Oh thou wondrous child!

Sweetest gift of love,
Grant me, that above
I may see thee,
Always praise thee,
Sweetest gift of love.

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For the Gospel-Visiter

GLIMPSES OF GLORY,

OR

THE GREAT NEW-YEAR OF JUBILEE IN CHRIST.

"*And He that sat upon the throne said,* BEHOLD I MAKE ALL THINGS NEW. *And he said unto me, Write; for these words are true and faithful. And he said unto me,* IT IS DONE. *I am* ALPHA *and* OMEGA, *the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.*" Revel. xxi. 5. 6.

"He whom God hath sent, speaketh the words of God." But Isaiah complains already, "Lord, who hath believed our report?" Is this to discourage us from speaking the word of God? No, by no means. Did not He that according to our text, sat upon the throne, and sitteth there still, come unto his own with words of everlasting life, and his own received him not? And did not He still continue to tell them the word even to the last breath of his life on earth? Encouraged by his example, and in obedience to His word we will then in this New-Year "cast the net on the right side of the ship," and consider those "GLIMPSES OF GLORY," which our text exhibits, and speak in humility of THE GREAT NEW-YEAR OF JUBILEE IN CHRIST.

What a text! What a glorious subject! May we be enabled by grace divine so to speak, or to write, (for writing was commanded in our text,) that all, who have ears to hear and eyes to see, may be benefited, and our God, our Saviour and King, who sitteth upon the throne, may be glorified now and forever.

Let us see,

I. How it was fore-shadowed in the institutions of our Lord among his ancient people of Israel.

In Leviticus xxv. 1—13. we read, "And the Lord spake unto Moses in mount Sinai, saying, Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the Lord. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; but in the seventh year shall be a sabbath of rest unto the land a sabbath for the Lord: thou shalt neither sow thy field, nor prune thy vineyard. That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed; for it is a year of rest unto the land. And the sabbath of the land shall be meat for you: for thee and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee. And for thy cattle, and for the beasts that are in thy land, shall all the increase thereof be meat.

And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the Jubilee to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land & unto all the inhabitants thereof: it shall be a Jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. A Jubilee shall that fiftieth year be unto you; ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed. For it is the jubilee; it shall be holy unto you: ye shall

eat the increase thereof out of the field. In the year of this Jubilee ye shall return every man unto his possession."

While we would recommend the whole chapter to be read attentively by ALL, and would wish every one might try to realize the nature, design, necessary preparation to, and joyful observance of, these institutions, for which purpose we may perhaps give hereafter some of our own reflections, for brevity's sake we stop here, and pass on to the inquiry:

II. What we are to understand by the great Newyear of Jubilee in Christ?

Answer. Nothing more nor less, than what is declared in our text by Him that sat upon the throne, "BEHOLD, I MAKE ALL THINGS NEW." These words are TRUE AND FAITHFUL. I would not for the world try to make them mean any thing MORE, but what they themselves express, nor any thing LESS, but what an humble yet true and living faith in the Word of God finds contained therein. For with power comes to my mind, what the True Witness testifies in the very next and last chapter of the Revelation, "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book,"

Yes, beloved, I believe with all my heart that "God maketh all things NEW.' In the beginning God created the heavens and the earth. And God saw every thing that he had made, and behold it was very good. Whatever is good, is always new, and never getting *old*. Had the world remained in that condition, in which it was created, it would never have grown old, and ready to vanish away. But SIN entered into the world, and polluted, corrupted the world; brought death and decay into the world; and will finally be the cause of utter destruction of this present evil world. Here we see the reason, Why God maketh all things new.

Observe that God, he that sitteth upon the throne, speaketh in the present tense. "Behold, I MAKE, not I WILL MAKE, all things new." Nay, more still. He says, IT IS DONE. Hence John, who was in the spirit, saw already A NEW HEAVEN, AND A NEW EARTH. for the first heaven and the first earth were passed away, From this we may learn, that what God purposeth to do, is as sure, as real, as if he had done it already. Oh for faith to believe what God has said! Oh for such a reliance upon the word of God, that all what it promises, as well as what it threatens, will surely come to pass!!

Then, with an eye of faith, we could understand not only, but we could see already in the spirit like John that new heaven and that new earth, "when this corruptible shall have put on incorruption, and this mortal shall have put on immortality," when all OLD things, which originated from sin, and which yet cause us so many a pang, so many a sigh, so many a tear, shall have forever passed away, as the night passes away before the coming day;—yes, we would see like John, "the holy city, *new* Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband, and we would hear a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; *for the former things are passed away*,—and as the crowning-point of all these glorious promises, we could hear and see in the words of our text: *Behold, I make all*

things new. This then it is, what we are to understand by the great New-year of Jubilee in Christ, and if you do not believe the word of God, it would be worse than useless for me to try, to make you understand it by any more words of my own.

But the question may arise,

III. When will this come to pass?

Upon this question we answer in words of inspiration, "According to the eternal purpose which God purposed in Christ Jesus our Lord," Eph. iii. 11. as already noted, "*it is done.*" But according to the revelation given to man, Christ was first promised soon after the fall, yet nearly four thousand years passed before "the fullness of the time was come, that God sent forth his Son, made of a woman, and put under the law, to *redeem them* that were under the law, that we might receive the adoption of sons," Gal. iv. 4. 5. The first soundings of the trumpet of the Jubilee in Christ were heard at his birth in the song of the angelic host, "Glory to God in the highest, and on earth peace, good will toward men." They were heard again, when Christ was circumcised, and his name was called JESUS, that is *Redeemer, Saviour, Deliverer.*

They were heard plainer still when Christ entered upon his ministry, when at his baptism the heavens opened, the heavenly voice was heard, the Holy Spirit came upon him, and Christ in the power of the Spirit read the words of prophecy, "The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, and to preach the acceptable year of the Lord," and added, "This day is this scripture fulfilled in your ears." Luke iv. 18. 19. 21.

But properly and strictly speaking, according to the prototype the Jubilee in Christ could not commence, until the day of atonement was come. Here the Lamb of God, which bore, and was taking away the sins of the world, sounded as our Highpriest the trumpet so powerfully, that the earth did quake, and the rocks rent, and the graves were opened, & the vail of the temple, (the partition which had been hitherto between man and his Maker) was rent in twain from the top to the bottom. And now since Christ is risen from the dead, and ascended into heaven, from whence he sent the promised Comforter, the Holy Ghost, he has empowered his servants to sound the trumpet of the Gospel, inviting all the world to prepare for and partake in the spirit in the Gospel-Jubilee of Christ,

All those, who are truly willing to crucify & put to death the old man of sin, or to repent, and accept of a new life by faith in Christ our life, and prove it by obeying his word, in whatsoever he has commanded unto us, even in baptism already will they receive a release, the remission of their sins, and obtain the gifts of the Holy Spirit, and where the Spirit of God is, there is liberty, and hence a year of Jubilee in Christ will commence in them really but in the spirit. They experience a change, which the word of God calls a new birth; they will realize, what the apostle says, If any man be in Christ, he is a new creature; old things are passed away, behold, all things (heart, will, understanding, affections, aims and desires, life, eyes, ears, mouth and tongue) are become NEW.

Oh blessed change, when we are changed from old men into new men, from sinners into saints, from children of men into children of God, from men which had not obtained mercy, into men who now have obtained mercy, into men of God, sealed by the Holy Ghost unto the day of their redemption, who are already made acceptable to God in his Beloved Son! Oh thrice-blessed Gospel-time,

which we are yet allowed to enjoy in a land of liberty, where the Gospel is permitted to have free course, and where we can confess our Lord in word and deed unmolested and unhindered!!

But there are far more blessed, far more glorious seasons coming, of which we will try to obtain a few glimpses.

1. *Christ's second coming in a cloud, with power and great glory.* Luke xxi. 27. 28. Matth. xxiv. 30. 31. Mark xiii. 26. 27. And the purpose of this will be, "to gather together his elect from the four winds, from the uttermost parts of the earth to the uttermost parts of heaven;" that they may "live and reign with Christ a thousand years, and partake of the marriage-feast of the Lamb." This is the *first* Resurrection. Rev. xix. 7. 8. 9. xx, 4—6.

Who are they?—"These are they which follow the Lamb whithersoever he goeth;" Rev. xiv. 4. "which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads or in their hands; ib. xx. 4. "they that do his commandments." xxii. 14. Here, we may say, the Jubilee of the faithful children of the New Covenant commences,—never, NEVER to end. And inasmuch as "this Gospel of the Kingdom shall be preached in ALL the world for a witness unto ALL nations,' ere this glorious event comes to pass, (Matth. xxiv. 14.) all, ALL will have a chance to partake in this *First* Resurrection, "who are ready to meet the bridegroom." Matth. xxv. 6—10.

2, While thus the church of Christ, his bride, is removed from the earth to the heavenly Jerusalem above, to celebrate the marriage with Christ, her spouse, there will be also a blessed time on earth, a Millenium, during which Satan will be bound that he should deceive the nations no more. Rev. xx. 1—3. Christ will at the commencement of this period call *his own servants*, those of which it is said, "He came unto *his own*, and his own received him not," John i. 11. these his own ancient servants he will call, and deliver unto them his goods. Matth. xxv. 14. Thus then, in the millenium the ancient people of God will obtain the sway, the rule and authority over this world: they with all the world will enjoy a sabbath of peace, of plenty and of happiness, lasting a thousand years, such as the world has never yet seen. All the prophecies concerning Israel will be completely, literally fulfilled; the seed of Abraham shall possess the gates of his enemies. Gen. xxii. 17. The worship of God, according to the prophecy of Ezekiel, xxxvi—xlviii. shall be instituted again, all nations shall join them in this worship, and it is expressly said, "And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them *shall be no rain.*" Zech. xiv. 17.

But this blessed, happy and glorious time will come to a close, Though lasting a thousand years it will have an end. A fiery trial follows. "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations." This trial will result in the utter destruction and overthrow of the Deceiver and the deceived, and the complete deliverance & redemption of the saints. Rev. xx. 7-9. Now the faithful servants of God will receive their reward, and be called to enter the joy of their Lord. Matth. xxv. 19—22. Now all Israel, in whom old things have become new, will be saved, and will enter upon an everlasting Jubilee in Christ, whom they so long despised but whom they now know to be the same God of Israel, the same Lord of hosts, who delivered them out of Egypt of old, and now delivered them from Gog and Magog and all their enemies for ever.

3. Then the next great and glorious event will be, THE GENERAL RESURRECTION, Rev. xx. 11. 12. and FINAL

JUDGMENT, Matt, xxv. 31—46. where we find another host out of all nations put on the right hand, to whom the Judge of all the world shall say, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." No one that pays attention to the word, will understand by those here called sheep, those who have followed the Lamb, whithersoever it goeth; for those have been partakers of the first resurrection, have reigned with Christ a thousand years, and have come with Him to judgment; Nor those faithful servants, who entered also the joy of their Lord before this judgment. Who then are they? Let every one seek the answer to this in the words of the sentence of our Saviour-Judge, and allow me merely to say, that after having been subject to the power of second death, without hope, they are now, quite unexpectedly to themselves, called blessed heirs of the kingdom. Like Rahab, Joshua vi, 25. like Ruth, like the widow of Sarephath, 1. Kings xvii. 23. 24. they are now joining in an eternal Jubilee.

4. Beyond this, and not before, I saw A NEW HEAVEN and A NEW EARTH: and the holy city, NEW-JERUSALEM, coming down from God out of heaven, prepared as a bride adorned for her husband." Now it will be fulfilled, what David prophesied, (according to the German version) that thy 'children will be born unto thee as the dew of the morning." Psalm cx. Yes, we repeat, this will be most gloriously fulfilled, when the millions of millions of *children*, that died in their infancy, ignorant of sin as well as ignorant of Christ, but of whom Christ has declared, that the Kingdom of God belongs to them, when those innocents will enter that kingdom, and will unite with the blessed throng to sing the praises of the Lamb for ever and ever.

5. Finally, and this is the last glimpse of glory, the word of God is affording us, "when Christ shall have put down all rule, and all authority, and power," when he hath put all enemies under his feet, when all things shall be subdued unto him;" 1. Cor xv. 24—28. "when at the name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth, and every tongue shall confess that Jesus Christ is Lord to the glory of God the Father;" Phil. ii. 10. 11.—then, and not till then our text will be completely fulfilled, and GOD WILL BE ALL AND IN ALL.— — — — — — — — — — The pen falls from my trembling hand, the eye is dazzled with these glimpses of glory, the ear is filled with the Hallelujahs of a redeemed world, & heart and mouth is hushed in deepest adoration of Him that sitteth upon the throne and saith, "BEHOLD I MAKE ALL THINGS NEW."———

Though the end of these glorious things is far beyond human reckoning, the beginning may be nearer, than we think of, when the great Newyear of Jubilee will commence with the midnight cry, Behold the bridegroom cometh. May we all be in a state of readiness!

IV. *Will these things surely be so?* asks the doubting soul, and we answer, Most assuredly. The word of Him that sitteth upon the throne, is our surety, and He has declared, "These words are true and faithful." As sure as God said in the beginning, "Let there be light, and—THERE WAS—LIGHT;—as sure as he promised to our first parents a Saviour, and in the fulness of time this promise was fulfilled;—so sure will all come to pass, what is foretold in the word of God. In Christ is the beginning and the end, and as sure as we know him to be the Alpha of our faith, so sure will he be also the Omega of our hope.

And if we lastly inquire

V. Who it is, that may have a lively, joyful hope in these things! our text gives us again the answer. NONE *but he that is athirst, and taketh of the fountain of the water of life freely.* Yes, Christ,

who sitteth upon the throne, who is the Alpha, and the Omega, the beginning and the end,--He says, I will give unto him that is athirst of the fountain of the water of life freely. Christ himself is the fountain of life; his words they are spirit, and they are life; and in as much as the most sublime truths, as well as the most simple ordinances of the Gospel are his words and commands, they are all spirit and life, and will produce spirit and life in him that receiveth them.

But we must be athirst after truth, after righteousness, after salvation & life; we must believe in Christ as that fountain, whence we can obtain what we desire; we must come to him in his word, we must take it as that water of life, that we need; we must use it so, that it may produce the effect, for which it is given, in a word, we must obey it, and as we grow in grace, and as our faith is strengthened, so our hope will be able to grasp still higher and more glorious promises; and as we are willing to follow our Lord's example in his humiliation, to deny ourselves, to take our cross upon us daily, to strive manfully against our sinful nature, against our pride, against our love of the world, or fear of the world, our lukewarmness and dislike of that which is good, and particularly against those evil desires and habits which so easily beset us, and are constantly in the way of our progress in a godly life, and finally overcome them through faith in Christ Jesus,— then we will not only see, believe and hope for the great Newyear of Jubilee in Christ; no we shall obtain it, partake in all its glories from the meeting of the Bridegroom until the great and everlasting Hallelujah.—

But he that neglects these things, does not thirst, not desire after the water of life, which Christ offers so freely, whose faith and hope is not founded upon the everlasting word of God, and in whom consequently no change takes place but for the worse, so that he will sink more and more into infidelity, scepticism, sin, blindness and darkness, not a spark of hope will light his fearful approach to the borders of eternity, and he will see nothing but death and everlasting (2. Thess. i. 9.) destruction, and hear nothing, but wailing and gnashing of teeth. -- — —These words are also faithful and true.

* * *

PRINCIPLES OF THE GOSPEL.

No. 6.

Of the supreme Authority of the Word of God.

Having spoken largely on the principle of Christian Liberty, in our former numbers, we now come to speak on that Authority, to which we have all to submit. This authority belongs to the Word of God, as revealed in the Holy Scriptures, and particularly in the New-Covenant or Testament of our Lord Jesus Christ.

We believe and teach that the Word of God, without note or comment, and apart from all human tradition, is the only unerring source of truth, and the only infallible rule of faith and practice.

We believe and teach that "*all scripture is given by inspiration of God.*" 2. Tim. iii. 16,--that "*God who at sundry times and in divers manners spake in times past unto the fathers by the prophets, has in these last days spoken unto us by His Son.*" Heb. i. 1. 2.

We believe and teach, that these scriptures under the providence of God, its author, have been preserved unto us sufficiently pure and complete, in the original languages, and translated into many different other languages, though it was done by fallible and uninspired men, yet sufficiently plain and distinct, that every one earnestly seeking truth, and willing to obey the same may find it.

We believe and teach, that it requires no great amount of human learning to understand the Word of God,

especially in those parts, which are essential to salvation. All that is necessary, is a meek, humble and submissive heart, a mind teachable and open to conviction, and a will inclined to obey and do what is commanded therein.

We also believe and teach, that no MAN nor any combination of MEN, however pious and enlightened, however high in station or great in power, should exercise any authority contrary to the Word of God, or over and above the same, but that to this Word belongs the chief, superior and supreme authority, which is to rule and guide all men, the high and the low in station, the old and the young, and every individual of mankind into all the truth, and to regulate and decide all matters of difficulty in the church of God.

We finally and sincerely believe and teach, that nothing but a full, entire and unreserved submission to the supreme authority of the Word of God, which leadeth us at first to true and genuine repentance, to a sound and living faith, and to a willing and simple obedience, will lead us on by the assistance of the Holy Spirit into all truth, into the practice of all the principles and commandments of the Gospel, into union and communion with the whole body of Christ, which is his church, and lastly into everlasting salvation.

Truly, this is an important, a great, a chief and fundamental principle, which should never be lost sight of by those who are truly the children of God; His word should be their chief treasure, and nothing, nothing that comes from man, should be considered of equal value. Let us prove all things, we hear, read or which occur to us in our own minds, and hold only fast that which is good, that is, only that which agrees and is in accordance with the Word of God.

Let us ask, and contemplate for a moment what was the reason of the downfall and apostacy of the ancient churches? Nothing but a deviation from this principle. Instead of abiding by the simple teachings of the Word, some began to teach their own opinions in opposition to the Word; they had been taught by the Word one thing and they began to teach and do another thing.

Thus different creeds, different practices originated, and having once laid aside the supreme authority of God's word, they went farther and farther astray. Thus even the Waldenses, the Bohemian brethren &c. as we have seen in former numbers, exchanged at last the word of God for human opinions. It is true, many have yet the Bible, and they profess it still to be their chief authority, but in practice how far have even those deviated, who claim as their ancestors those who suffered and "were beheaded for the witness of Jesus, and for the word of God!"

Again—let us trace the downfall of those individual members, of which we may have some personal knowledge. What was the beginning of their downward course? Suppose they were once bright ornaments and shining lights in the church, but they conceived some peculiar idea of their own, they made it paramount with the word of God, and thus they fell into deeper errors and sin. Or suppose they wanted only a little more liberty to conform to the world; they thought, this and that cannot be of much consequence &c. and thus by little and little they went farther and farther astray.

Oh let us take warning, and hold fast to the word of God as our only safeguide to life and salvation, as our supreme rule and authority in our private life as well as in all that appertains to the church of the living God!

FOR THE VISITER.

Dear brother.

The Lord grant thee prosperity according to his will and mercy. The following lines I send for the

Visiter, having reference to a sentiment in a letter published there, from the pen of an eastern sister. I was surprised into this freedom, and as I now knock at thy office-door as a stranger, I will not give my name. If I meet with courteous entertainment, I may introduce myself, so as my first, may be my last.—I say in the name of the Lord. Farewell.

Yours, S.

O no not as my Bible dear,
How could I think or say?
No Visiter I meet with here,
Can so light up my way.
No Visiter can rightly speak,
Unless to them tis given;
Thy Word, Oh God a perfect lamp
Hangs out to lead to Heaven.
—Thou more sure word of prophecy,
O let me heed thee most!—
Until the day-star in my heart
Shall rise, and I shall trust.
O like the lone-star princes saw
Which led to Jesus' feet,
Not weaken'd by mortality,
It stands divinely great.
It makes the vale of shadows bright,
To many a lonely one;
Nations and millions saw the light,
Which circles round the throne.
Beneath its beams, I'll try the gloom,
Death's shade—I see it fly;—
My Lord, thy word, thine arm I come,
—I come to thee on High.

[We bid a cordial welcome to the author (?) of the above lines, and hope the mild reproof contained therein will not be taken amiss by the loving sister, whose private letter we published without her consent. The letter was altogether too flattering for the Visiter, and we should have withheld it from the public. Or in printing it, we should have qualified the expression objected to with an "almost" or something similar, which we have no doubt was in the mind of the writer. Hence we take all the fault upon ourselves, merely pleading a kind of necessity to insert this commendatory letter for want of other correspondence, and as a counter-weight to the many hard things, which a beloved brother mentions in the very next letter, that were said against the Visiter. -- -- --]

CORRESPONDENCE.

OBITUARY.

From a letter dated Brandonville Preston co. Va. dated November 24th 1852.

——I am requested to announce to you, that the hand of death has visited and taken from amongst us our beloved old brother MICHAEL THOMAS, in the 79th year of his age. His death occurred on the first of October last without pain or apparent struggle, falling asleep in Jesus, leaving a large number of friends and relatives to mourn their loss, but being well assured, that our loss is his infinite gain. Funeral-text: "*Father, I will that these also, whom thou hast given me, be with me, where I am, that they may behold my glory, which thou hast given me.*" John xvii. 24.

Also—on the 14th of this month expired with little or no pain JOHN BOGER, the eldest brother in our church. He was a minister of the Gospel for upwards of 27 years. His disease was nothing but a load of years. He was nearly speechless for some weeks previous to his death, but those left behind have the assured hope of his having fallen asleep in Jesus. Funeral-text: "*I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness.*" 2.Tim. iv. 7. 8. His age was nearly 80 years.

It is the request, that these notices may be inserted in the Visiter,

Yours in Gospel-union.

P. J. B.

Letter dated Dec. 8, 1852.

Dear brother. I send you a dollar in order to receive the G. V. for the present volume. I hope you will send me all the back numbers. I would have subscribed sooner, but being aware of much opposition, I still held back. But finding that the brethren get more and more satisfied concerning it, I concluded to become one of your subscribers.

Should from time to time appear in it things different from my views,—that shall not turn me against it, since I am well aware of my own imperfection, and feeling always willing to learn of our beloved brethren, who are more advanced in the light and knowledge of the truth, than I am in my weakness.

There is, however, much objection by some of our beloved brethren against the G. V. on account of arguing or debating so much about the observance of some of the ordinances. They say, that the world will see that we differ, and the apostle saith, "That we should be all of one mind;"—and in this way might be injurious to the spread of Christianity.

I had some thoughts about this once, too. But I now view it in a different light. If the worldly-minded man is possessed of any honesty at all, he will see, that this is only calculated to reconcile, and unite the brotherhood in these matters. And it may be the means, not only for the brethren, but also for the world, to examine the scripture concerning such things; and by examining and investigating the word of God they may be convinced of the truth, to become believers, and instead of proving injurious, promote the cause of Christianity.

I have this confidence in the brother editor, that whatever he publishes, is with the full intention to preserve amity, love and union. And therefore I think in my humble opinion, that our dear brethren, who are opposed to the Visiter, ought to manifest a forbearing spirit, and have patience, before they take such strong grounds against it. They ought to remember, that we are all fallible beings, and liable to err;—and that they might be in the wrong as well as those that sanction and support it.

But I would make this remark yet. Should any question arise to be argued or debated, let it be done in an humble and meek spirit candidly and in love; aiming and intending to the promotion of union, to compare ideas, and with the sole purpose to get still nearer together, and to see more alike. And should it not thus appear, it ought not to be published. [Amen!]

I may, if God be willing, occasionally try my hand in contributing my mite for the columns of the Gospel-Visiter. [It will heartily be welcomed.]

May the Lord of glory bless thy arduous undertaking that it may answer its intended use, namely, To promote unity to the edifying of the body of Christ, till we all come in the unity of faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fullness of Christ; is the prayer of thy humble brother

LEONHART.

* * *

From a letter dated Dec. 6, 1852.

Dear brother. I often feel like writing something for the Visiter, but when I look at myself, I have so far shrunk from the task. [This we are sorry to find, is the case with many, who might be valuable and useful correspondents. They look too much at themselves, and so we have done too, instead of looking at the word, and at our duty. Why, if we would always look at ourselves, how could we preach the Gospel at all?]

But, dear brother, hear me in a few words. Why is it that you must apologize so often, when addressing the western brethren? [We answer simply, It is because after writing for a while with our eye singly directed to the truth, as

it is in Jesus, forgetting self and all, we do like you do, look at ourselves, at our weakness and imperfection, and then find ample cause to apologize.]

As far as my abilities will permit me to do so, I will say, that I believe I have watched and examined every word on both sides, and I must say, that I can find nothing in the defence, which you make, that is offensive, unless it is this one thing, that your arguments are unanswerable.-- -- --

I hereby humbly acknowledge, that until I received the October No. of the Visiter, I was of the opinion, that the Western brethren were as near right according to the word, as we are.— But I now think otherwise, and oh dear brother, do not shrink from the task. I would freely help thee, if I could. Brother! I will remember, that the apostle says: "The effectual fervent prayer of a righteous man availeth much." [Do remember, dear brother, and may every reader remember us in this way, and also assist us in any other way they can.]

I will add a few queries for the consideration of all. Was it not the Egyptians essaying to do what the people of the Lord did, and were drowned?—Was it not king Ussiah, that became a leper because he did that, which was for the priest to do?— Let us from these two examples take warning, and in no sense of the word be found offering strange fire like Nadab and Abihu!—Why was it that Moses could not enter Canaan? Was it not because he spoke unadvisedly?-- -- --

Dear brother, pray for me, that I may be found faithful. I subscribe myself

FRATERNITY.

Extract
of a letter lately received.

I am truly gratified to learn, that the Visiter it beginning to overcome most of its opposition, and is generally accepted and welcome. Yet dear brother, it may not be expected, that wrangling and strife will yet cease altogether in regard to it. We find, that Satan is cast down on earth, and he knows that he has but little time. Therefore his rage is great against the truth of God, and against all those, who in truth would serve the Lord, and of course will raise, whenever he can, something to oppose and retard the progress of the truth, and of the church of the Most high God.

I was glad to see in the last No's (September and October) of the Visiter the very conclusive answers to our Western brethren, and I hope it will go far to conciliate them with our views and practice. May God grant them grace, to lay aside every thing, what may yet be in the way of their full reunion with us.

— -- Yours &c. PHILALETHES.
i. e. A lover of the truth.

* * *

ANSWER.

Dear brother.

-- -- — Nothing would be more gratifying to me with regard to the Visiter, but this one thing, that opposition from my DEARLY-BELOVED brethren would cease. I speak the truth, and lie not, when I say, dearly beloved. If I ever did love the brethren, I love them NOW; if I ever had a pure, holy desire to serve my brethren, I have that desire NOW; if I ever was willing for my brethren's sake to deny myself, my own ease and comfort, and even to lay down my life for the brethren, (1. John iii. 16.) I am willing NOW, God being my helper;— yea, I may truly say, if I ever was enabled through grace to pray for my most inveterate enemies, "Father, forgive them; for they know not what they do!" I hope through the same grace I can do so NOW from the very bottom of my heart, though I am not conscious of having a personal enemy, at least not among my beloved brethren.

All this, dear brother, I say not boastingly. I know my frailties, my shortcomings in every part of my duty, my daily faults and errors, for which I have daily cause to humble myself before my Maker, and plead for forgiveness in the name of my crucified Lord Jesus. But I said the above merely for the purpose of giving my reason, why I wish that opposition would cease. It is because I love the brethren, and because I verily believe, not for my sake, but for their sake it would be best, if opposition would exist no longer among the Brotherhood, except against darkness and sin. May the Lord grant this prayer of my heart, which I have no doubt is also yours, and every faithful brother's every sincere sister's prayer and desire.

With regard to the conclusion of the correspondence with the Western brethren it is my fervent desire also, that Re-Union may be the consequence of it, and if we pray for it, and our dear Western brethren pray for it likewise, I know our united prayers will be heard, according to the promise, "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." John xiv. 13.

POSTSCRIPT.

"*Truth is mighty, and will prevail.*"—Of this saying we were reminded by a letter, which came to hand quite lately. It is a new evidence of that opposition, which has shown itself from the very first conception of the Visiter. It is a sad specimen of human frailty, yet purporting to be from a brother. It comes without name, date or place, except the mark which was put upon its outside by the postmaster. If it is true, what is asserted therein, there can be nothing worse, than the Visiter or its humble publisher. The well-known author of it tries very hard to offend, to grieve and assail us in every possible way, and finally demands of us to publish his letter.

We have spread the letter before the Lord, and asked him what to do! We opened our Bible, and Psalm xxxiv. and xxxv. was given us for our comfort, and we were enabled heartily to pray for the writer, "Lord lay not this sin to his charge." But out of love to him, to the Brotherhood, and to the truth we cannot publish that letter.

Instead thereof we will state a few facts, which should be known by all concerning the Visiter, in order to enable every one to form a righteous judgement about it.

1. Before we issued proposals for a paper, we asked the counsel of our church, and it was approved of.

2. In the proposals we requested the counsel of all the churches, to whom they were sent, and a majority approved it.

3. When the Visiter was actually commenced, the question was brought before the Yearly Meeting in Virginia, not by the publisher, but by its opponents, and the conclusion was, as all know,

"We will not forbid it."

4. When the question was brought up again last spring in Yearly Meeting, again not by the publisher, but by its opponents; the express conclusion was, "We CANNOT forbid its publication."

5. Our own church and most of the subscribers from the beginning approve of the continuance of the Visiter, and new subscribers have come in constantly to this day.

Now in view of these facts, we cannot cease to continue our labors of love, but enter upon this Newyear in the hope, that there will be a time, when all, All will unite with us in saying, "Thy will, oh Lord, and not ours be done."

Another letter, dated Dec, 15.

Dear brother.

Grace, mercy and peace from God the Father of our Lord and Saviour Jesus Christ be with you all. Amen.

With these few lines I let you know that we are all well at present, and hope

they will find you all enjoy the same blessings.

Further, we would like to know what is the reason that your Visiters don't all come any more? The Postmaster told me, that the one half don't come any more, though we all like them better and better.— — —

Now I wish you would be so kind, and send them on again, and all the back No's. and I will send you the balance of money soon.

Your unworthy brother.

J. A. B.

REPLY.

Dear Brother.

— — — — — The reason you ask for with regard to the Visiters not all being sent, is simply this; We were at a loss and in uncertainty, whether all did wish the Visiter to be sent any longer.

We freely acknowledge, that from your church-district and Post-office we received the first respectable list of subscribers with payment in advance, and that this list was increased during the first year by your sending another lot of subscribers (5) with payment also, and orders, that the No's should be sent from the commencement.

Already in March last you sent again a list of fourteen subscribers for the second volume, with payment in part, and promise of more subscribers. Of these seven were new subscribers, and consequently of more than one half of our old subscribers in your place we had no knowledge, whether they intended to continue, except of two of whom we have heard lately.

You will please to recollect, that our conditions require payment in advance. This, all things considered, is the most convenient way for the subscriber and for the publisher. But we never insisted, that it must be so in all cases, and were willing to leave it to the convenience of every one's own circumstances.

However, pay or no-pay, we should know at the commencement of the volume, how many do actually want it, in as much, as all subscribers since come in wish to have the volume from the commencement, and our first two Numbers are already, with the exception of a few copies, reserved for our own purposes, exhausted, so that we cannot supply them without going to the heavy expense of a reprint.

Remember, dear brother, that I do not know yet, because your last letter does not say it, whether I should send the Visiter to all your old subscribers, and since this is the case with many, in other parts, we have given your letter and our reply thus publicly.

In love yours &c,

LETTERS received up to Dec. 24.

From Howard co. Inda. Mogadore, Summit co. O. Brandonville, Preston co. Va. 1. subscr. Jackson, Elkhart co. Inda. Stoners, Seneca co. O. Westend, Bedford co. Pa. 7. subscr. Pleasantridge, Ashland co. O. Dallas, Highland co. O. Pennsville, Fayette co. Pa. 1. subscr. Philadelphia city, Pa. Tyrone mill, Fayette co. Pa. Woodstock, Va. Larkspur, Bedford co. Pa. 5. subscr. Mt. Carroll, Carroll co. Ill. 1. subscr. Sinkingspring, Highland co. O. $2. for Vis. and Hymnbooks. Grantsville, Allegeni co. Md. 2. subscr. Libertyville, Jefferson co. Iowa $2. for Vis. and HB. Logan, Hocking co. O. $6.00 for Vis. and Hymnbooks. [The Hymnbooks were all forwarded, but being in the same bags with last Visiter, were not postpaid in advance, being forgotten in the hurry at the P. O. the stage being in waiting. We shall try to make up the amount of postage in some way.] Dayton, Montgomery co. O. Berlin, Somerset co. Pa. 1. subscr. Berlin, Holmes co. O. 1. do. Pattonsville, Bedford co. Pa. 1. do. Randolph, Portage co. O. 1. do. Hazardsforge, Hardy co. Va. 1. Bremen, Fairfield co. O. 1. New-Vienna, Clinton co. O. 1. Berlin, Somerset co. Pa. Accident, Allegeni co. Maryland.

"Fear God, and keep his commandments: for this is the whole duty of man, &c. &c." Eccl. xii. 13.

From a Cotemporary.

PROPER DIVISION OF THE NEW TESTAMENT.

1. In examining more especially into the proper divisions of the *New Testament*, we must repeat the caution already expressed, that this book must not be regarded as a chaotic mass, in which the great and good things of the Kingdom of God, are promiscuously huddled together without order, arrangement, or design, like goods confusedly thrown together in a warehouse ;—but is like a well arranged merchant's store-room, in which everything is in its proper place, where it may be looked for and obtained when wanted.

2. "In rightly dividing the Word of Truth" as contained in the New Testament, the great object to be gained is, to learn how "rightly" to *use* it;—to know to whom,—to what particular class of characters,— and for what especial purposes, to apply the various parts of it. There is a special and a general object in the writings composing the New Testament. They are, taken together, for the general instruction and edification of all parties; but above and before this, each separate production has its own peculiar, single, object,— to understand which, is the first point to be secured in the study of it. We shall therefore proceed in our investigation, beginning with the first book of the New Testament,—keeping always before us this question,—For what purpose was this book, or these books, written ?

3. In the beginning of the New Testament, we meet with four books of precisely the same character and import,— written by Matthew, Mark, Luke, and John. The subject of each one of these is the life of Christ, all together furnishing us with a record as full as necessary, of all the great facts in his history ;— his earthly genealogy ;—his supernatural birth ;—his public life ;—his final crucifixion, death, burial, resurrection, and ascension on high. The object or design the authors of these had before them, in writing them, is now to be ascertained. As they are all of the same character and import, the object of all is, of course, the same ; as like causes produce like effects. Now, have any of the four evangelists expressly declared the design of these books ? Most assuredly ! Luke in the introduction to his Gospel, or life of Christ, which he addressed to Theophilus, an eminent personage, states, that his object in writing it was, that Theophilus "might *know the certainty of those things* wherein he had been instructed ;"—that is, that he might be fully informed and convinced of the great things he had heard concerning Christ and his glorious mission ; Luke i, 1–5. The most explicit declaration, however, with reference to this point, we have from the apostle John at the conclusion of the 21st chapter of his Gospel. Here he declares, that "many more things truly did Jesus in the presence of his disciples, which are not written in this book ; *but these are written that ye might believe that Jesus is the Christ the Son of God ; and that believing ye might have life through his name.*" This is a most clear and distinct setting forth of the specific object of these biographies of Christ. It is to make the world acquainted with the history,—the character and the claims,— of Jesus of Nazareth, and to inspire in the hearts of men a faith in him, as the Messiah, the Son of the living God ;— that this faith might lead them to have everlasting life in his name. Now these four books are perfectly fitted to accomplish this end, for which the writers designed them. They give to us a full account of the fulfilment of the ancient prophecies of the Hebrew Scriptures with reference to the Messiah, in the circumstances of the birth, public life, death, and resurrection of Jesus of Nazareth ;—they record the mighty miracles which he performed, the prophecies he uttered, that have been since fulfilled, and the discourses he delivered public

and private, developing the loftiest wisdom, the purest morality, and the most godlike philanthropy!—all affording one mighty chain of the highest supernatural evidences in proof of his divine character and mission; sufficient to overcome, if properly examined, the stoutest and most ignorant unbelief. The wondrous pages of these books have led, with a puissance altogether superhuman, millions in ages past, and will yet lead in ages to come, millions more, to a devout and humble, but joyous faith, in Jesus as the Christ, the Son of the living God, and has guided them on to a life of holiness and peace;—to the inheritance with the saints, of an eternal life through His great name. So much then, briefly, of the subject and design of the first four books of the New Testament.

4. We next come to the *Acts of the Apostles*.—This book written, as is admitted on all hands, by Luke the evangelist, begins, just where the preceding books end, Matthew, Mark, Luke and John, conclude their narratives of Christ, with an account of his death and resurrection;—his last interview with his disciples;—his commission to them, to spread and establish the Religion of the Cross, over the earth;—and His ascension on high. The *Acts of Apostles* opens with an account of the disciples in an upper room at Jerusalem awaiting, according to Christ's command, the descent of the Holy Spirit upon them, that was to empower them to preach the glad tidings of a Redeemer slain for human guilt, raised from the dead by the Father's glory, and accepted and justified in Heaven, for man's justification. It recounts on its first pages, the marvellous fulfilment of this promise on the day of Pentecost;—how the Apostles "filled with the Holy Spirit," proclaimed to assembled thousands the Kingdom of Christ with great power;— how the Kingdom of God was established, and how thousands were brought to faith in Christ, and were by divine command introduced into the kingdom on that day.

In one word, this book narrates to us, how the Apostles, "beginning at Jerusalem" went over the earth fulfilling their commission, by "turning men from darkness to light, from the power of Satan to God;"—how they led them to "receive forgiveness of sins, and an inheritance among the saints, by faith in Christ Jesus." We have here a copious history of examples, of the way & manner in which men were converted & became Christians, and how Christian churches were established, under the administration of the apostles. This book constitutes, therefore, a highly important, and most essentially and indispensably necessary part of the Holy Scriptures of the New Covenant, and suffices to settle definitely and forever many of the great questions debated in Christendom, as to *what* should be preached as the Gospel;— *how* should it be preached:—by what means and how men are converted to Christ, and brought into the church, &c. &c.—These great questions are all decided in this book as fully, clearly, & satisfactorily as the most captious could possibly desire. We thank God for having given it to us in his all-wise, all-benignant, & ever-watchful Providence, and bless him for it with grateful hearts.

5. The next books in order are the 21 epistles. These are *letters* written by several apostles to individual Christians, to single churches, or to all the churches in general. It must however be strictly observed that they are addressed to *Christians* only, and were designed to instruct *them* how to live and conduct themselves as such. These epistles discuss questions only which belong to individual christian life, or to the duties and order of christian congregations. They were not designed, and are not fitted, for those who are not christians, although such, doubtless, might here learn much with reference to the superior glories and excellencies of christian life and morality. What we mean, is, that the apostolic letters were not *directly* intended for any but

members of the christian church, though *indirectly* every man may be benefitted in reading and studying them.

They are for those who already believe; and therefore they contain not those direct and positive evidences that are designed to beget and establish faith in Christ, in the hearts of men;—such as the fulfilments of the prophecies, and the other miraculous facts, in the life of Christ, which are to be found in the evangelists. We can therefore have no possible difficulty in determining the design, and therefore the proper use, of the epistolary writings.

6. There is yet remaining the *Apocalypse*, or the *Revelation* given to St. John, during his banishment in the Isle of Patmos. Besides the letters dictated to John by the angel, and addressed to the seven Asiatic churches, it contains a prophetic view of the future fortunes of the church, reaching from the earliest christian ages to the final end of all things, and opens to us in prophetic visions the awful scenes of the last day;—the doom of the wicked,—the final renovation and purification of this earth, and the glorious destiny of the righteous, dwelling in the light of God's presence for ever and ever.

Without this book neither the New Testament nor the Bible would have been complete. As the first chapters of Genesis give us the beginnings of all things with reference to our world, and especially humanity, so the Apocalypse gives us the *end* of all these things;—thus making the Bible a complete historic whole, comprehending all time;—extending from an eternity past to an eternity to come.

The allusions to a future state, and the destiny both of the righteous and the wicked, found in all the preceding scriptures, are here more fully developed in the sublime visions of prophecy; thus completing gloriously, the entire circle of all the knowledge with reference to the greatest interests of time and of eternity, that man in his highest aspirations could reasonably wish for or seek after, or that would be necessary to fill, to the largest extent, all the wants of his moral and spiritual natures,—in their highest developements, here on earth.

The grand series of God's revelations to man, stretching far away in their sublime successions over ages and millenniums, find here a glorious and a blessed consummation; a consummation worthy of the wonders of revelation that have gone before it; worthy of God; and worthy of the great drama of redemption whose last great scenes it reveals, and the progressive developement of which was the work and meaning of all Time.

7. To conclude,—let us illustrate what we have said of the design and use of the various writings of the New Testament, by applying it to a given case. Suppose I should meet with a man, who either (as is the case with heathens) from entire ignorance of Christ and his religion, or merely from an ignorance or neglect of the *evidences* which sustain their divine claims, was an *unbeliever*; and I felt, (as I should,) a desire to be instrumental in leading him to a knowledge and enjoyment of the Saviour and his salvation;—what would be the proper and rational course for me to pursue in the use of the "Word of God" as the great means to accomplish this end? The first object, of course, to be gained, is to lead him to *believe*, to have faith in Christ.

[Thus far, we must say, we were well pleased with the sentiments of the respected author of this essay, and upon the whole there is but little exception to be made. It is not with a view of finding fault, much less of entering into a controversy with the author, who, we believe, is generally speaking candidly and piously inclined towards the truth as it is in Christ Jesus, were it not for the fetters of sectarianism, which, though slightly, seem to have their influence upon him;—but it is for the sake of our dear readers, whom we wish to caution

in hearing or reading to be always on their guard, lest they might be led astray!—it is with this view, that we feel it our duty to say a few words here.

Our author says, 'The first object to be gained (in trying to bring a heathen or infidel to Christ) is to lead him to *believe*, to have faith in Christ."

Now the question arises, whether this is truly the first object of the Gospel-plan of salvation?—This question is of great importance, and ought to be investigated and answered in the fear of the Lord, and according to his word. Suppose a farmer would say to his son, Go, plow the field, sow the seed, and bury it well in the ground. Would it not be of importance, which of these operations was the first to be done, the first object! Suppose a stranger would come to that son, on his way to the field, and tell him, the first object you ought to have in view, the first thing you ought to do, is "to sow the seed;"—would it not be proper for the son, before following the stranger's advice, to consider well his parent's word?—

Let us do so likewise, and examine our heavenly Father's word. We open the New Testament, and examine the preaching of John, which was as Mark tells us, the beginning of the Gospel. We read Matth. 3. but in the whole chapter we do not find the word "faith," or "believe;" yet the first word of John's preaching was, "Repent ye:" and twice more we find "repentance." Next Matthew records a long discourse of CHRIST himself to the multitude, commonly called the sermon on the Mount, see Matth. v. vi. vii. but, singular enough, the word "faith" does not occur once. Not until John was put in prison, as Mark 1. 14. 15. informs us Christ commenced preaching the Gospel of the kingdom of God, saying, "The time is fulfilled, and the kingdom of God is at hand: (now mark well the first object) *repent ye, and believe the Gospel.*"

What do we learn from these few testimonies? That in the plan of God, in the Gospel-plan of salvation, the first object is "to lead sinners to repentance" Rom. ii. 4. and then bring them to the faith and obedience of Christ. See Acts xx. 21. Heb. vi. 1. and many other passages, which all speak the same thing.

Time and space forbid us to say more on the subject now, but oh how careful should we be, not to change the order of salvation as laid down by the unerring wisdom and infallible decision of the Most High!!—Would that son be a dutyful son, that servant a faithful servant, who would sow the seed on the unplowed field??——Ye preachers and missionaries, who wish to convert sinners & heathens, think of this!——Ed. of the Vis.]

Now Paul says, "Faith comes by hearing"—and that "by the Word of God." To the Word of God, therefore, we must go to secure this purpose. But to what part of it shall I first direct his inquiry? To the Apostolic Epistles? of course, not; for these were not designed for such persons,—for unbelievers; they were written to and for Christians, and, as we have already said, contains not the history that acquaints us with Christ, and the positive and direct evidences that *prove* the truth of his divine claims. The same is true also of the Apocalypse, and to a certain extent of the Acts of Apostles.

The question then is,—is there any portion of the New Testament especially designed and fitted for this purpose? You will readily answer,—Certainly;—the first four books,—the Testimonies of Matthew, Mark, Luke, and John, that give a full history of Christ, and afford all the supernatural proofs attesting his Mission, and that were written, according to John, for the very purpose of bringing men to "believe that Jesus is the Christ, the Son of God.

To this part, then, I would direct his attention, demanding from him a careful perusal and study of them. Through these books I would preach to him Christ.

Suppose, then, after such a candid examination, he declared his conviction of the divine claims of the character and mission of Christ, and consequently understood and felt his own deep sinfulness, and the necessity of salvation through the Redeemer, and demanded, what he should now do to be saved?—whither should I direct him? I would point him to the *next* book, the Acts of Apostles, where he would find *many cases precisely like his own*. In the very beginning of the Acts he will find 3000 who had heard the same things that he had heard and read from the evangelists; who were thereby brought to faith and a conviction of their guilt, just like himself;—and who like him cried out, What shall we do?—and who received an answer positive and direct from the highest authority what they should do to be saved. He will here learn from repeated cases, how a man becomes a Christian, a saint, a saved one in Christ. The cases are all clear, agree with, and corroborate each other.

Suppose he has followed and obeyed the voice of the Apostles here;—has become a christian;—and now desires to receive larger instruction how to live as a christian in all his relations; to have greater measure of light as to the character of Christianity and the Christian church;—I would now direct him to the Epistles, especially, as particularly designed for characters like himself. They were written to *Christians* like himself, for their instruction and edification in all that appertains to Christian life and godliness.

He will find that in his progress so far all his spiritual wants and wishes are met. But there has been kindled in his soul, by what prophets, Christ and apostles have spoken to him of the future beyond, a lofty and burning desire for immortality and the sublime glories of an eternal world and life: and his soul is thirsting to receive nearer views of the awful scenes and realities of the future world; of the glorious destiny of the redeemed.—

This is furnished him in the last book of the Bible. The future is unveiled to him in the awful grandeur of prophetic visions.—And when his soul has drunk in these floods of heavenly glories, but one feeling, one aspiration remains, comprehending and leading captive every thought and emotion, bowing his spirit in an ecstacy of sublime adoration before the eternal throne, and uttered in the last, fervent, words of the Bible, "Come Lord Jesus, come quickly!

We have thus endeavored "rightly to divide the Word of Truth" by developing the special object and use of each separate part of it. But let it not be forgotten, that while each portion has its own particular use and importance, the *whole* Bible is for general use and profit; and it is enjoined upon all, especially Christians, to read and study its wondrous pages, that it may make them better and happier men, in time, and prepare them for a blessed eternity before the throne of God.

C. L. L.

COMMUNICATED.

A CHOICE, WORTHY TO BE MADE BY ALL.

Suppose an individual, who lived in a christian land, who had good parents, interesting kind friends, and a consciousness of his happy state,—suppose such an individual would be cast into the interior parts of some idolatrous land, where his liberty would likely be changed into bondage; his good parents and interesting friends exchanged for hard task-masters: his mind which was impressed with a knowledge of God, become degraded: suppose it would be im-

possible, that this individual could ever of himself effect his deliverance, and while in this distressing condition, suppose another individual should intercede in behalf of the distressed, and point out some way by which the one in distress might again return to his native land, his parents and friends, and in order that his happiness might be fully restored again, this intercessor would sacrifice his own life.

The question now is, would not the distressed individual with joy avail himself of the opportunity presented to him, to make his return from exile to his native land, and to enjoy the smiles and embraces of parents, the sweet communion of friends again? Yes, methinks his language would be, I will freely go, though I must along the way deny myself of many worldly gratifications, for indeed, "I perish here with hunger." Luke xv. 17.

Dear reader. It seems that man was originally placed as it were in a christian land, yes more, in Eden, and had God as his Father. But in consequence of his transgression he was cast out of Eden into a strange land; his mind became degraded, yea his body, soul and spirit became debased. He lost the image of his God.

God, foreseeing the awful state of man, from the purest love, that has ever entered the minds of mortals, "gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life." John iii. 16. Yes, Jesus Christ is the one who has come to teach man, how he may be restored from his exiled state in sin, to God his Father, and not to an earthly Eden, but to heaven.

Now, dear reader, this great Messenger, when treating of this subject informs us that there are TWO ROADS;—the one is narrow, and leads to life;—the other is broad, but leads to destruction. Matthew vii. 13. 14.—HERE IS THE CHOICE.—It is left for me and you, dear reader, to make the choice, on which of these two roads we will travel.

I now again would ask, if it would look wise in the individual, who was in exile, (as is supposed in the former part of these remarks,) if, after the roads had been marked out, he would have deserted the road, that had been prescribed, and would have taken his own mind for a guide?—No, answers one immediately, if his own mind was sufficient, he had no need of a guide, and consequently all such who wish to gratify their own mind in things of religion, evidently show, that they are not on the "*narrow way*," as to themselves they have a broad road which leads unto destruction,

It were wise if all men would seek to walk upon the narrow road, and in the language of the prophet would "stand in the ways, and see and ask for the old paths, where is the good way, and walk therein, and find rest for their souls." Jerem. vi. 16. The instance of the man who would be in a strange land, away from parents and friends, is merely temporal, and if the individual in the supposed instance would gladly return to enjoy temporal happiness, how should we be aroused to return to our God, and enjoy happiness throughout an endless eternity?—

I have said that the son would desire to return and enjoy the smiles and embraces of his earthly parents. But, oh sinner, wilt thou not return and enjoy the smiles of thy Heavenly Father?—They are promised to you. "And when he saw him afar off, he ran and fell on his neck, and kissed him." Luke xv. 20.

Again the individual would rejoice to return and enjoy the communion of his friends, and is it possible, that men can refrain from returning out of the land of sin to God, and enjoy the communion of good men while in the flesh, have God and his Son in fellowship, and finally be united with angels and saints in the realms of everlasting bliss.

Lastly, the individual would be happy in the thought of enjoying the blessing of the free and happy land which he had left —But oh fellow-man and fellow-christian, remember,

There is a land of pure delight,
Where saints immortal reign.

Yes, "the law of the spirit of life in Christ Jesus will make us free from the law of sin and death." Rom. viii. 2. "If Christ will make us free, we shall be free indeed." John viii. 36. Then if we are made free through Christ, we have the promise of an eternal freedom from Sin, (the monster, which leads to bondage,) and our spirit will be finally freed from every incumbrance to the worship of God, and we will surround the throne of God and in perfect freedom sing the praises of God and the Lamb forever. Amen.

Onesimus.

For the Visiter.

Beloved brother.

Perhaps the following query or question would not be amiss in the Visiter.

QUERY.

What kind of a meeting had the believers, where we find, that when Peter came to the house of Mary, the mother of John, whose surname was Mark, where many were gathered together praying! Acts xii. 12.

[Without wishing to exclude any further and better answer to this query, we venture the following, hasty thoughts.

It seems, when the wolf attacks a flock of sheep, and carries one of their number off as a prey, they naturally conscious of their weakness and defenceless state, will run away from the scene of violence, and gather together as close as possible, and if their shepherd be near, to him they will fly for protection, and make their distress known to him by unmistakeable signs and tokens.

Thus the sheep and lambs of Christ will do, and have always done. They did so in the instance referred to. The wolf had attacked their flock. We read in the beginning of the chapter, alluded to, that "Herod the king stretched forth his hands to vex certain of the church. And he killed James, the brother of John with the sword." Thus one of the leaders of the flock was carried off by the wolf, and killed. But oh let us thank God, that the Herod's can only kill the body.

Well, Herod is not satisfied with this one murder, "and because he saw it pleased the Jews, he proceeded further to take Peter also," no doubt with the same intention. But "then were the days of unleavened bread," and so the second murder must be postponed till after the feast; however Peter was kept in prison, under the guard of four quaternions (that is four times four) of soldiers, so that escape was apparently impossible.

Under these circumstances do we wonder why the church was in distress, and why "prayer was made without ceasing of the church unto God for him," that is for Peter?—Do we wonder, why even at night "many were gathered together praying," and what kind of a meeting it was, they thus held?—Methinks, all this can be very easily answered by every one, that will take the trouble to read the passage alluded to from beginning to end. Acts xii. 1—19.

Yes, we would heartily recommend the careful reading and contemplation of this portion of the divine record, as it reveals to us one of the most sublime passages in the history of the church of Christ, and we must really thank our beloved brother, who sent the query at the head of this article, for so doing, and we trust our readers will also thank him for drawing their attention to that passage so rich in provision for churches and individual believers, who are in distress.

But probably our brother would like to have a more definite answer to his query, than we have yet given. Though he may not need it for himself, it may be required for the satisfaction of others. We would always prefer, our dear brethren could find the answer to any query, that may arise, in the word of God by themselves, in as much as we know from experience, that these answers prove always most satisfactory. Yet knowing that all have not the same leisure or facility to investigate the word thoroughly on any particular point or query, that may be presented, we feel willing "to be helpers of their joy," as far as we are able.

The question now before us is, "What kind of a meeting had the believers,—"*where many were gathered together praying?*"

As in the Lord, in humble reliance on his word, and with an eye single to his glory we answer,

1. It was a meeting caused by most extraordinary and most distressing circumstances, already mentioned.

2. It was a spontaneous meeting, without previous appointment. This we conclude from the fact, that none of the apostles or other prominent members were present. See verse 17.

3. It was a strictly private meeting, none but believers being present. This is evident from the circumstance, that the gate was locked, and even Peter not being admitted immediately; verse 13–16.

4. It was a meeting, where prayer was made for one particular object, namely for the deliverance of Peter. See verse 5.

5. It was a meeting, where the prayer of the faithful prevailed, and was most graciously and most wonderfully answered in the miraculous release of Peter from his bonds and prison, and in his personal appearance in the midst of those who were gathered together praying.

6. It was a meeting such as will occur even now in almost every Christian family at times of deep distress. Suppose one of the members or even one of the heads of such a family is suddenly laid low on a sickbed with a severe and life-endangering disease. Love, compassion and sympathy will bring together friends, relations and neighbors. The physicians have tried in vain to stop the progress of the disease. They and the nurses have done all they could do. There is but one refuge left—Prayer. Within the family prayer was wont to be made daily at certain periods before, but now "prayer will be made without ceasing unto God for him." Friends, relations, and neighbors will join with them in prayer, and thus there may be "many gathered together praying."

7. It was a meeting such as may take place even yet in a church under similar extraordinary circumstances, & I verily believe, if prayer be made in the manner, as described in the passage under consideration, we would experience that it is as efficacious, as prevailing yet, as it was then.

This may suffice for the present. If the inquirer is not quite satisfied with this, we should like to hear from him again.]

* * *

For the Visiter.

Beloved brother.

It appears from what I have learned and heard, that some brethren think, br. K. is too partial, too much on one side, &c. which is also intimated in an article printed in the Oct. No. page 106 and 107.

I for my part hope it is not the intention or desire of br. K. to be partial or one-sided further than in defending the truth as it is in Jesus, and in contending earnestly for the faith once delivered to the saints. The truth is, I have seen nothing in the pages of the Visiter to make *me* think, that he would not print a piece, if it should differ from his views,

provided it would be written, as intimated by a former correspondent, in an humble, loving, kind and brotherly spirit. And I also think under such circumstances br. K. should print, and I have the hope and confidence that he would.

As respects a disunion in the church, as some brethren fear to arise from the Visiter, for my part I have not the least fears of such a thing. No, I think just as stated by the afore-mentioned brother, that the labor in the Visiter thus far has all been directed to the aim of union.—

May brotherly love continue, and christian affection grow until we may all arrive unto the full stature of a man in Christ Jesus.

From a lover of the truth,

For the Visiter.

Dear Editor.

I hope the correspondence going on for a length of time between the so-called Eastern and Western brethren has now got so far, that if Truth will prevail in love by both parties, the distinction of "Eastern and Western" will be done away, and shall be known no more.

To give another little mite towards this so desirable end, and to remove a difficulty which may yet remain on the minds of our dear Western brethren, permit me to make a remark or two on that peculiar idea, that in the observance of the Gospel-ordinances we must strictly, exactly and absolutely follow Christ's example.

Three evangelists tell us, that Christ was baptized of John in Jordan, and one mentions particularly his age at that time, "that Jesus began to be about thirty years of age;" not to mention other extraordinary circumstances.

Now suppose a critic would come to our Western brethren, and ask them, seeing they performed baptism, as the brethren generally do, in any convenient place, where there is sufficient water, "Why do you not follow the example of Christ, for he was baptized in Jordan?"—Or seeing persons baptised of different ages, some under, and some above the age of thirty, he would say, "You most certainly do not follow the example of Christ!"

Or, suppose this same critic would attend one of their lovefeasts, and hear them there at feetwashing insist very strongly on following the example, and doing as the Master did, and would ask them afterwards, "Why did you not follow the Master's example, as you taught?—The Master did not wash feet until he knew that his hour was come, that he should depart out of this world;—he did not wash feet until the last day, the last evening of his life;—and when he did wash, he did not wash only the feet of some, but of all his disciples;—and we do not read that Christ's own feet were washed at all."

Now brethren, whatsoever you would answer that critic, please try to apply it also to those remaining difficulties on your own mind, which are not already removed.

P. D.

For the Visiter.

The article in the Nov. No. on the "*Lords Prayer*" has pleased me very much. It is short, plain and practical. Old and young may be benefitted thereby. Especially the introductory remarks are very happy, and well deserve a repeated perusal of young readers. The practical notes and explanations on the different petitions are generally though brief, yet very good. The longest note is on the 6th petition, and that appears to me, to require still a little more explanation.

I agree with the brother, whom I love and respect highly, whoever he is, that there is no real contradiction in the word of God; and also that on no ac-

count whatever we have a right to alter the Scriptures of divine truth in the least, in order to suit our fancies. But inasmuch as our Lord himself hath used different words upon different occasions in this self-same prayer, as we find, when we compare Matt. vi. 9—13. with Luke xi. 2—4. ; and in as much translations differ, and one may prefer this and another that version ; and inasmuch the brother uses himself another translation than the one in our common english New Testament, as is evident from the 5th petition, which he will not find word for word either in Matthew or in Luke, as he has given it ;—under these considerations we should not be too strenuous about a word or two, when the same sense is retained.—That not an evil spirit, but the Spirit of God led our Saviour into the wilderness, and leads all true children of God into the wilderness of self-denial, I perfectly agree with the beloved author of said article, and hence it is hoped, he will take the above remark kindly from a careful reader of the Visiter.

A. B. C.

* * *

SELECTED FOR THE YOUNG.

THE FIRST MURDER.

God, in some way, as we have seen, showed Cain that his hypocrisy was detected, and his offering regarded as wholly unworthy of acceptance. This made him exceedingly angry ; and his anger appeared strongly in his countenance. The blood rushed violently from his heart, reddening all his face, and swelling his features with madness. It rushed back again, and left his countenance pale and fallen.

There he stood, a miserable, unhappy man ! He looked as if he would do something to avenge the injury which he thought he had received in the rejection of his offering. A feeble, sinful worm of the dust, lifting up itself, in rage, against the Almighty, And this, for no other reason, but because he had been treated just as he deserved to be.

He hears a voice. It is the voice of his offended Maker, wishing to show him how sinful his feelings are, and how wrong it is for him to indulge them.

"Why art thou wroth ? and why is thy countenance fallen ? If thou doest well, shalt thou not be accepted ? And if thou doest not well, sin lieth at the door. And unto thee shall be his desire and thou shalt rule over him."

Why hast thou, Cain, such angry and wicked feelings ? There is no good reason for them. The fault is all thy own, in thy sinful heart. Feel right, and do right. Love and obey me. Love thy brother and those around thee, and strive to do them good. Then thou knowest, I will love thee. and accept thy offering, as I have done that of Abel.

But if thou wilt not do so, take care. I warn thee of great danger. Thy passionate and wicked feelings will increase. They will grow worse and worse. They will lead thee on to greater guilt than hypocrisy and anger,—to the commission of some dreadful crime. Already it may be thought of, and almost planned out in thy mind. The purpose may be forming. Beware ; pause ; consider. The sin may be near ; *at the very door of thy heart* : ready to enter in, and take possession of thy soul.

And why dost thou feel so towards Abel ? He is a kind and affectionate brother. He knows that he is the youngest. He has no desire to put himself above thee, but, on the contrary, will obey all thy reasonable commands. Be not angry with him. nor with me, thy Maker and rightful Lord. Cease to do evil. Learn to do well. Then thou shalt be sure of my friendship and favor.

This was the meaning of what God said to Cain. It was a very kind and merciful admonition, showing that God is *slow to anger* ; full of long-suffering towards the wicked ; and desirous of

bringing them to feel their guilt, and to strive to do well by the gentlest means. It is only when such means fail, that he has to use severe ones, and if these also fail, at length to come out in terrible judgments against them.

When *you* have done wrong, do kind admonitions and gentle means lead you to strive to do right, and to look to God for his Holy Spirit, to aid you in making the effort? If they do not, you have reason to fear and tremble lest, like Cain, you may grow worse and worse, and draw down upon you the terrible displeasure of an offended God.

Cain did, indeed, grow worse and worse. He disregarded the tender admonition which he had received from his heavenly Father. He made no effort to subdue his wicked feelings, He offered up no prayer for pardon and aid. He was ready to defy God and the power of his justice. He brooded over his imaginary wrongs. He sought for some object on which to let fall his vengeance.

Poor Abel was to be his victim. He had *envied* him, on account of his goodness, and his enjoying, in so striking a manner, the approbation and favor of God. His *anger* toward him had become more and more violent. It had settled down into a deep and steady *hatred*, which was now leading him to plan some way of doing him a great and dreadful injury. This was *malice*: cool, deliberate, contriving, and seeking to inflict some terrible evil upon the object to which it was directed,

The opportunity was soon afforded; or rather, as is most probable, Cain himself made the opportunity. He talked, one day, with his brother, in a kind and pleasant manner, to conceal his wicked design—and, leading him off into a field where he thought no one would witness the deed, or could come to Abel's assistance, with a club, or stone, or some other deadly weapon, he took his life.

There lay his murdered brother; while Cain stood over him, trembling still with rage, and viewing, with savage delight, the victim of his cruelty. His terrible purpose was accomplished. Abel would no more provoke his envy, or rouse his anger, by the exhibition of superior goodness. The hated altar would no more smoke with the offerings of lambs and of sheep, to meet the acceptance and blessing of God, while his own should be scorned and rejected.

But soon other feelings came over him. He was a murderer. He had killed a gentle, kind, and unoffending brother. What shall he say to his bereaved and afflicted parents? God had witnessed the deed, and he could not escape his vengeance. He would be called to give an account of what he had done to his offended Maker. How could he stand before Him, and meet his searching eye, and hear his condemning voice?

In the meanwhile, what is to be done with the body, that he may escape immediate detection? What steps shall he take, what story shall he invent, to deceive his father and mother, and to guard himself against the suspicion of guilt?

A fearful foreboding seized his soul. Horror-struck, he knew not what to do. He stood statue-like in motionless despair.

In recovering himself, and devising some plan of concealment, we are not informed what course he took. He did, doubtless, as murderers almost always do. He took great pains to hide the body of his victim, as he thought, beyond the reach of discovery, and to frame some reason for the disappearance of Abel which would satisfactorily account for it. And he hoped that he had been cautious and cunning enough to effect his purpose.

Perhaps he succeeded, so far as his poor and afflicted parents were concerned, who must have mourned deeply at the strange absence of their affectionate and beloved son.

But no caution or cunning can elude the eye of God. He saw the cruel murder, and all that Cain did after it. And

it was not long before he met the guilty criminal and demanded an account of his conduct. We shall soon see how Cain felt, and what he said, on the occasion.

Did you ever throw a stone into a pond, and see how quickly a small circle is formed round it, by the motion of the water; and how this circle grows larger and larger, till it stretches quite to the opposite bank: and how other circles succeed this, forming round the stone, one after another, and extending themselves as the first did?

Just so a wicked feeling increases, and brings on other wicked feelings, growing all of them, larger and larger, and worse and worse. *Envy* in Cain's breast led to *anger*; anger to *hatred*; hatred to *malice*; and malice to *murder*.

Strive against the beginning of wrong feelings. *Think of the stone thrown into the pond.* Remember what *envy* in Cain, led to. Fear to what your wrong feelings may lead. Above all, look up to God directly, and beseech him to enable you to banish all such wrong feelings and thoughts from your hearts.

Poetry.

HYMN from the 'PSALTERSPIEL', translated for the 'VISITER.'

1.

JEſus iſt der ſchönſte Nam'
Aller die vom Himmel kommen;
Huldreich, prächtig, tugendſam,
Den GOtt ſelber angenommen:
Seiner großen Lieblichkeit
Gleicht kein Name weit und breit.

2.

JEſus iſt das Heil der Welt,
Meine Arznei für die Sünden;
Jeſus iſt ein ſtarker Held,
Unſre Feind zu überwinden;
Wo nur Jeſus wird gehört,
Wird der Teufel bald zerſtört.

3.

JEſus iſt der Weiſen Stein,
Der Geſundheit gibt und Leben;
JEſus hilft von aller Pein,
Die den Menſchen kann umgeben:
Lege JEſum nur ins Herz,
So verliert ſich aller Schmerz.

4.

JEſus iſt der Lebensbaum,
Voller edlen Tugendfrüchte;
Wenn er ſind't im Herzen Raum,
Wird das Unkraut ganz zu nichte:
Alles Gift und Unheil weicht,
Was ſein Schatten nur erreicht.

5.

JEſus iſt das höchſte Gut
In dem Himmel und auf Erden;
JEſu Name macht mir Muth,
Daß ich nicht kann traurig werden:
JEſu Name ſoll allein
Mir der liebſte Name ſeyn.

1.

JESUS is the sweetest name
Of all those that came from heaven;
Gracious, glorious is the same,
Which to God himself was given:
Equal to its loveliness
Is no name throughout all space.

2.

Jesus, Saviour of mankind,
To my soul a true physician;
Jesus will the strong one bind,
And give sinners full remission:
Where but Jesus will be heard,
Satan's power cannot hurt.

3.

Jesus, in Him all is found,
What we need of health and pleasure;
Man, by sin and mis'ry bound,
Is redeemed by his great treasure:
Take but Jesus to thy heart,
Soon will cease thine ev'ry smart.

4.

Jesus is the tree of life,
Full of fruit, to be enjoyed,
By the heart, where weeds, though rife,
Will through grace be quite destroyed;
All that's pois'nous, all that's bad
Will depart from und'er its shade.

5.

Jesus is the highest good
Here on earth and there in heaven;
Jesus' name is joyous food,
Heav'nly manna without leaven;
Jesus' name therefore shall be
Sweetest of all names to me.

THE MONTHLY GOSPEL - VISITER.

Vol. II. February 1853. No. 9.

For the Visiter.

THE MYSTERY OF THE KINGDOM OF GOD.

"*Unto you it is given to know the mysteries of the kingdom of God: but to others in parables.*" Luke viii. 10.

Thus says Jesus unto his disciples, who desired a more full understanding and explanation of his teachings. By this we learn,

1. That it is not given to every one to know the mystery of the kingdom of God.

2. That this knowledge of the kingdom of God is given to all, who have a sincere desire to be instructed in it, and ask—pray—for it.

3. That there are many men, who can read or hear of things eternal with indifferent eyes and ears, without considering them worth their while, to reflect thereupon, or to seek further light and instruction.

4. That this is a very bad token of their being estranged so far from the truth, that they hardly ever will be truly converted, but to all appearance are in danger to die and perish in their sins and blindness.

According to our text we will try to speak by the help of God

Of the mystery of the kingdom of God, and its planting on earth.

We inquire

I. What is the kingdom of God?

II. How it is planted!

III. How the mystery of this kingdom is only gradually revealed.

I.

What is the kingdom of God?

1. According to its beginning in this world? and 2. according to its perfect state in the future world?

1. According to its beginning in this world. The kingdom of God in this world is that institution of God, where God is seeking and calling the elect and firstborn of the human family, enlightening them with the word of his grace, releasing them from the power of darkness, and is making them *new creatures* and temples of the Holy Ghost; and is giving in them the first proof of the abundant riches of his grace and power in Christ Jesus to their redemption from the kingdom of Satan, and exaltation to the highest glory of Jesus, the first and only begotten Son of God.

These are those men who hear and keep the word of God in their hearts, and will bring fruit in persevering and all hindrances overcoming patience.

Such men are the beginning and growing progress of the kingdom of God in this world.

But we cannot understand the kingdom of God fully, if we have not before our eyes the whole plan of God.

God has concluded to fill all things he has created with his glory, that the whole universe should become a temple of God, in which God could reveal and communicate to his creatures the depths of his perfections, of his love, wisdom and power.

And in the first place it is the design of God to fill man with his divinity, to make him a temple of God, and thus to make him instrumental to work as co-laborer with God for the salvation of his fellow-creatures.

For this purpose God made man after his own image, and gave him dominion over all things, Ps. viii. 6—8. Gen. i. 26—28. He planted also before the fall a garden in Eden for man to dress it and keep it. This was the commencement of the kingdom.

But Adam, the first man permitted by unwatchfulness the serpent to enter therein; by whom this first man through

and with Eve already was drawn off from faith in the word of God, and from order into disorder, namely from the growth in immortality into the way of death. Then man being no longer fit to be in Eden, was driven out.

The devil sought to take more and more possession of the heart of man, in order to make them by degrees entirely blind in divine and eternal things. Man had lost eternal life, and his prospect was now corruption and the grave. There came up men, who were more than others led by Satanic influence, like Cain and those that were destroyed by the flood.

God sowed his good seed again in Adam's heart by the word of the first promise: but few were willing to pay attention to things future and eternal, so that the kingdom of God consisted always but in very few persons, who waited for the Messiah and those promises connected with him, and would deny to themselves the things of this world for that future hope of better things.

When Jesus, the Son of God, appeared on earth, a new era of the kingdom of God commenced. Then men received farther revelations of the kingdom of God, such as they had never had before: because the first and only-begotten Son of God, who is in the bosom of his Father revealed and made known unto us the Father in his deep and far-reaching plans and designs of love, of which no true knowledge had existed any more. John i. 18. xvii. 6. 26.

This gave a new impulse of life, a new ferment to mankind. Jesus sent his disciples every where, and they were also to help, to cast abroad the good seed of the love and design of the Father (John v. 16. 17. Luke ix. 2. x. 9.) every where.

And to this day this labor of sowing the good seed of God and his Son is going on by his servants, though we must complain, how few fields receive this seed and what great forests there are yet which no plow can enter!

2. The kingdom of God in its future perfect state. Of this the prophet Isaiah has prophesied Isai. LX—LXVI. and other prophets, and in the New Testament John in the Revelation, Chapt. x. 6. 7. xx. 3. xxi. 3. True, the glorious promises contained in these and other passages of the word of God have been partly, spiritually fulfilled in the Gospel-dispensation. But evidently the complete, literal fulfillment of such prophecies as the following is to be looked for in the future.

"The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, *and the days of thy mourning shall be ended.* Thy people also shall be *all* righteous: they shall inherit the Land for ever, the branch of my planting, the work of my hands, that I may be glorified, &c. Isai. LX. 19—21.

II.

How is the kingdom of God planted?

From the foregoing it will be obvious, that this query amounts to the same thing, as if we were to ask, How is a man converted or born again? How may a carnal, natural man of this world become a spiritual "man of God, thoroughly furnished unto all good works, and prepared for the resurrection unto life? Answer: *By the incorruptible seed of the word of God.* This gives life to the spiritually dead, opens the eyes of the blind and the ears of the spiritual deaf, makes the dumb to speak, and the lame to walk in the paths of truth and righteousness.

For this purpose we must not only receive the word of God in part but the whole. We must not only be born of the Spirit, but of water too. We must not be satisfied, like so many of the Jews, with the baptism of John unto repentance, but we must come to and

follow Christ. We must not only hear Christ speaking in parables, but it must be our heart's desire to know the mystery of the kingdom of God. For nothing less will satisfy the heart of man entirely and fully, than a total view into the plan of salvation from the beginning to the end, so as to "know, what is the hope of our calling, & what the riches of the glory of the inheritance of the saints.' Eph. i. 18.

III.

How the mystery of the kingdom of God is only gradually revealed to man!

1. How gradually was it revealed to the patriarch's and God's people of old? For two thousand years the patriarchs had no other foundation for their hope of the restitution of the kingdom of God, but that very mysterious promise first given to fallen man, "And I will put enmity between thee (the serpent) and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel." Gen. iii. 15.

After the flood, and after the world was repeopled again, *Abraham* received another promise, "*that in his seed shall all the nations of the earth be blessed.*" Gen. xxii. 18. To ISAAC it was revealed, that the blessing of Abraham should descend not upon ESAU, his first born, but upon JACOB, and his seed; Gen. xxviii. 4. and to JACOB, that from JUDAH "should Shiloh come, and unto him shall the gathering of the people be." Gen. xlix, 10.

Finally, it was by degrees revealed to the prophets plainer and plainer still what kind of a person he should be, by whom the kingdom of God should be re-established, from what family he would come, the place, where, and the time, when he should be born, &c. &c.

2. How gradually was it revealed, after Christ had actually appeared on earth!

Passing by all the wonderful events and revelations, that took place in the time of Christ's birth, we will only speak of the gradual revelation of the kingdom to the disciples of Christ, when he was about to enter his public ministry.

It was revealed to John, the forerunner, sent from God to prepare the way, and to point out the Messiah, that it was He, upon whom he should see the Spirit descending and remaining on him. Accordingly he preached in the wilderness, "Repent ye; for the kingdom of heaven is at hand;" and baptized all that came unto him "in the river of Jordan, confessing their sins."

When finally Christ came to him also, "and was baptized of John in Jordan, and John seeing "the Spirit like a dove descending upon him;" then John pointed with his finger upon him, saying, "Behold the Lamb of God. And two of his disciples heard him speak, and they followed Jesus." Now these disciples could soon say to others, "We have found him of whom Moses in the law, and the prophets did write, Jesus of Nazareth."

We can have no doubt at all but that the kingdom of God was rightly planted in the hearts of these disciples;—that they had entered the same in God's own appointed way, by first coming to John, who preached to them repentance and faith in Him, that should come, and who was greater than himself, and who baptized them for the remission of their sins, and that, Christ being pointed out to them, they followed him in the regeneration.

But the question is, Did they from the beginning know and understand the mystery of the kingdom of God? Was it revealed to them all at once? and we must answer, No, no! Our text proves, that after following their Master, and enjoying his teachings, for a length of time they did not yet understand the mystery of God's kingdom, and had yet to ask the Lord, "What might this parable be?

Many more instances might be adduced, to prove, that notwithstanding the disciples were constantly under the

teachings of Him, "who spake as never man spake," yet their progress in the knowledge of the truth & in the understanding of the mysteries was extremely slow and gradual; that they did not understand many of the sayings and doings or sufferings of their Master. See John x. 6. xii. 16. &c. &c.

Even after the outpouring of the Holy Spirit, on Pentecost, when the apostles had received power from on high to preach the wonderful works of God for the salvation of mankind, and their preaching was blessed with the most amazing results, even after that glorious event the apostles had still to learn more "of the mysteries of the kingdom of God." Or—did not Peter learn something, when he was upon the housetop to pray in JOPPA, Acts x. 9—16. which he never knew before?—Did he not understand that vision still better, when he said at the house of CORNELIUS in CESAREA, "Of a truth I perceive that God is no respecter of persons: but in every nation, he that feareth him and worketh righteousness, is accepted with him?—

Again—was not John, after he had preached the Gospel for more than fifty years as an apostle, and had survived all the rest, at last blessed with a full revelation of the mysteries of the kingdom, when he was in the isle that is called PATMOS for the word of God, and for the testimony of Jesus Christ!— —

From these examples then let us learn, how the mystery of the kingdom of God is only gradually revealed to man.

CONCLUSION.

Friends and brethren! Methinks we cannot better improve the subject of the foregoing remarks, than by duly considering the import of Christ's words in our text. He speaks about the mystery of the kingdom of God, and truly all about it is a mystery. How the Son of the living God could become a man, live, suffer and die as a man, is a mystery, and how a sinful man can become a child of God, and an heir of the kingdom, is a mystery too. Remember, our Saviour says, "*Verily verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.*" And again, *Except a man be born of water and of the Spirit,* HE CANNOT ENTER *into the kingdom of God.*"

This mystery is the key to all other mysteries, and if you cannot see the kingdom of God yet, you may know by these words of eternal truth, what is wanting. Do you ask, what shall I do? We answer, *Hear the word*, but not like those by the wayside, of whom the word is taken away out of their hearts, almost as soon as the sound of the word is gone; who go to meeting sabbath after sabbath, year after year, & still are not saved, because the word does not abide in them, not a day, not an hour!—It is forgotten perhaps as soon as they come out of the house, where they heard it.

We answer again, *Hear the word*, but not like those on the rock, who receive the word with joy, while a hard heart remains; where the word cannot strike deep root, and who, when offences and temptations come, fall away; nor like those, where the divine seed falls among thorns where the cares, the riches and pleasures of this life make us neglect things eternal.

No, no; not like those you must hear the word, but like those which in an honest and good heart, having heard the word, keep it, mark! *keep it*, and bring forth fruit with patience. Then you will understand soon the mystery of regeneration, not needing any one to tell you, and if you thus go on, hearing and keeping the word, one after another of the mysteries of the kingdom will be revealed to you. It will be given to you then to know them for the asking, and if in any case it is denied to you, have patience, and comfort yourselves with the hope, that you shall know hereafter.

One word more, and I am done. My brethren, let us try humbly to seek to

understand the mysteries of the kingdom of God, not only a part, but altogether, as far as it may please God to give us. Partial knowledge puffeth up, a one-sided view may deceive us, but the more we learn of the mystery of God, the more humble, the more faithful, the more hopeful, the more charitable and the more joyful we shall be. God grant it. Amen.

PRINCIPLES OF THE GOSPEL.

No. 7.

OF THE AUTHORITY OF THE CHURCH.

When our Western Brethren had presented in last Yearly Meeting their views and propositions for a re-union with the whole body of our fraternity, the simple question was asked, Whether they were willing to be counselled by the Church?

This question was perhaps thought improper and irrelevant to the case, and may have possibly given offence to those to whom it was addressed. But it is hoped, when duly considered and weighed, not with human opinion, but with the word of God, it will be seen, the question could not be avoided, inasmuch as it involves a great principle, a principle essential to the well-being and purity of the Church.

That it was and is considered such a vital principle by our brotherhood to this day is evident from the following facts.

1. There was never, to our knowledge, a person received into membership of our body, without being asked the same question, namely:

"*Whether he (or she) was willing to be counseled by and to submit to the Church?*

And without giving a full and unqualified assent thereto in public meeting, before many witnesses.

2. There was never a yearly church-visit paid, in which not every member without distinction, whether private members, male or female, or deacons, teachers, elders or bishops, were again repeatedly asked that same question, and had to give again and again every year their free assent thereto.

3. There was never a brother, however high in standing, however pious and correct in his general conduct, however talented and useful in the church, who would refuse to acknowledge this principle, and would maintain, that he would NOT be guided by the counsel of the church, that he would NOT submit to its authority;—yes we assert as a fact, that there was never such a brother in a church keeping house according to the word of God, who was not dealt with according to the law of Christ, and if he persisted in such a refractory course, was not finally disowned.

Now,—these being facts as we all know, in as much as we had all of us to give our assent to this question, when we were first received into the church, and since that time every year and in every case, where this principle was involved, let us humbly inquire,

1. Was it right and proper, when we were asked about our willingness to be counseled by—and submissive to—the church?

2. If so, was it wrong and improper to ask this same question to a whole body of people, who wished to come into union and fellowship with us?

3. Is it by asking this question, and requiring the free assent of every member thereto, that "we tempt God in putting a yoke upon the necks of the disciples, which neither our fathers nor we were able to bear!"

4. Or is it a necessary and essential part of that easy yoke, which our Saviour requires us to take upon us, which our fathers found to be easily borne, and which every faithful brother and sister finds so still to this day?

5. In short, Is the authority of the church, as claimed and exercised by the Brethren, a human invention, a remnant of popery;—or is it in reality a Gospel-principle?

6. If the former should be the case, is it not high time, that we give up that principle at once and altogether, and not only in part as none of us would like to be bond-men in the church, while others should be free-men?

7. But if it is a bona-fide principle of the Gospel, then, dearest brethren, should we not bow willingly and cheerfully our necks under the easy yoke of Christ, and ALL, East and West, North and South, come under the same rule, and submit to the same authority?

These are questions of the most vital importance,—most deeply interesting for all who are sincerely enquiring after truth as it is in Christ Jesus;—for all who desire to become members of the body of Christ or his true church on earth:—for all who have already been added to the church, whether they be young or old, male or female, private members or public servants of the church.

(To be continued.)

INFIDEL-MEETING AT SALEM, OHIO.

Such a meeting was called and held in our neighboring village, *Salem*, (only 16 miles from our residence,) on the 27 and 28th. of Novbr. last, "for the purpose of fully canvassing the Origin, Authority and Influence of the Jewish and Christian Scriptures." All were invited to come and partake without distinction to sex, color, sect or party. Those from whom the call of this meeting proceeded, are described by a cotemporary, as "a motly group of infidel hearts, all filled with a bitter spiteful hatred of true Christianity." (Have they ever seen or known such?)

Though we most heartily lament the existence and apparent progress of Infidelity in our so-called Christian land, and in other countries too, we did not take any notice of this movement at the time in a public way, either by speaking or writing. Nor would we do so now, if it was not for the purpose of defining our position with regard to such matters.

We believe, that there is a natural enmity against Christianity in every human heart, before it is truly and thoroughly subdued by grace. This enmity formerly was partially hid in so-called christian countries by the fear of the political government and law, which would take cognizance of any gross misdemeanor against the religion, established by law.

Thus it happened, that in former ages and in some countries still to this day all infidels and enemies to true Christianity, in short, all unconverted men were formerly attached to and nursed by the established church: their interest, their respectability, their influence and love of power,—all conspired to make them hypocritical professors of that religion, whose real principles they inwardly, and as far as they deemed it prudent and safe, also outwardly despised and hated.

Can we wonder at this?—Can we be offended with it?—No. They never knew true Christianity. They were forced, compelled to be hypocrites. They were not asked, whether they would be Christians, nor taught the right way to become Christians: nolens, volens, they were brought to the church, as unconscious babes; were afterwards compelled to learn their catechism, and to make a public confession, while yet not the least change had taken place in their minds, that made them willing in reality to renounce the world, the devil and all his works and ways, and to become subjects in the kingdom of Christ.

The case is now different. In our enlightened age of so-called liberal sentiments and in our own country especially no man is compelled by public law to make a profession of religion. A man may freely profess any religion or no religion; he may choose to be a Christian, a Jew, a Turk or a Mormon, a Heathen or Infidel, and among Christians so-called he has almost an unlimit-

ed choice of sects, if he does not feel particularly interested to find "the church in the wilderness."

Hence a man has no excuse, for being a hypocrite, not even then, when there has been used undue authority and influence over his mind, before he could discern truth from error, and was thus induced rather by others than by the convictions of his own mind to make a profession, with which he is or becomes afterward dissatisfied. We repeat, not even in case of undue influence a man or woman can excuse a hypocritical continuance with a sect or party, with whose sentiments he or she cannot agree any more; because there is no power in America to prevent them from withdrawing themselves.

And this, we presume, is the simple reason, we have now open, candid and avowed infidels, and we could wish, all would be equally candid. They should not be offended with the name Infidel, and we should not use it as a term of reproach, but simply as a name, designating or distinguishing thereby one man or thing from another.

But the question arises, What have Christians to do, when such Infidel-meetings take place! Should they cry out against them in public meetings and in prints! Should they go to such meeting, and try and refute them! Should they assume a hostile attitude, and enter in either an offensive or defensive war of words, sprinkled with hard names &c.?

We answer, the best thing we can do, to let them and their meetings alone. Christians have nothing to do there, much less to treat them as enemies, which of course will embitter them. Rather let us treat them kindly, and prove our christian principles more by our deeds than by our words. Let us follow the example of our neighbors, the *citizens of the village* of POLAND, which we will state as well as we can.

Some years ago a couple of infidel-lecturers made a circuit through this section of country, stopping and lecturing at every village, or whereever they could get hearers. Probably they came at first disguised under the garb of Abolitionists or Temperance men; but by the time they came near to POLAND their character and sentiments were sufficiently understood. The Polanders aware of their approach, held counsel among themselves, what to do. To refuse their lecturing, or a house to lecture in, altogether, they knew it would expose their village to public scorn and abuse for illiberality, &c.

Now mark the sequel. The lecturers finally arrived in the village, and stopt at a public house. The land-lord, who was civil and courteous to them, and provided them with all things necessary, was asked, whether they could not have a large room or meetinghouse, to lecture in this evening. O yes, there is the Methodist-Meetinghouse, which no doubt you can have but for the asking.

They were shown to the house of the man, who had charge of the Meeting-house, and stated their desire. It was readily granted. The inquiry was made, how to inform the public of the intended meeting and lecture, and it was answered, Oh, all you have to do, is to get a man to ring the bell on the meeting-house, and the house will soon be filled.

Accordingly in due time the lecturers marched up to the meetinghouse, accompanied by the man, they had hired to ring the bell, light candles &c.

They looked at the building, and leisurely walked up to the stand, and seated themselves. The bell was rung, but no body came. It was rung again, but without effect. Not a soul came to hear them, and after spending a considerable time at the meetinghouse in silent reflections, they had finally to return to the hotel, without having even a chance to scold any person. In the morning they left, and have not been heard of since.

To the especial credit of our fellow-citizens in Poland it must be added, that not one boy was foolish, nor one girl silly enough, to act contrary to the common consent of the people, but all staid at home.

This, we would say, is the best plan for Christians, to pursue, with regard to all those strange lecturers, spiritual rappers &c. &c. Stay at home, and let them have their infidel notions, their vagaries, their new revelations all to themselves.

From a brother.

Beloved Brother.

— — — I see in the 5th No. page 103. of the Gospel-Visiter something written on the subject of the holy kiss. All right.— I read Luke x. 4. "Salute no man by the way."

Now we should not be ignorant concerning the scriptures, for they are able to make us wise unto salvation. I have heard it said by brethren, that we should not salute one another by the way. I was silent about the matter, but at the same time thinking my brethren were wrong.

I have saluted, and can still salute my brethren by the way, and I feel sorry, that any one should think that it was wrong to salute each other by the way. Well, one might say, Why, the word says so. Yes, but the word does not say, Kiss no man by the way.

When the Saviour sent out his disciples for the first time to preach, they were to go on, and when they met any person, not to stop, and talk, especially not in a city. And to this day it is wrong to idle our time away, yet it is no harm to kiss our brother on the high way, when we meet him. There can be as little wrong in that as in stopping him and enquiring of him concerning his health.

What I would wish, is that we should understand by the command, "Salute no man by the way!" that if it is wrong to kiss our brother by the way, it is wrong to speak to him by the way. The Saviour does not say, Salute no *brother* by the way, but no *man*.

We read in 2. Kings iv. 29. "If thou meet any man, salute him not; and if any salute thee, answer him not again." We can see by this, that it was wrong to make any stop, so much as to speak to any, when we would meet with them.

Now, the question with me is this, Am I wrong, if I consider it no harm to speak to my brother when I meet him by the way? Or are those wrong, who consider it as forbidden, to salute any man, even a brother by the way? — —

* *

CORRESPONDENCE.

Letters received up to January 15.

From Burkittsville, Md. Liberty, Ill. Middleburg Md. Stonerscreek, Somerset co. Pa. with 2. subscr. Dayton, Pa. 5 do. Owen co. Ind. 1. Dayton, Va. 5. Pattonsville, Pa. 1. Allegeni city, Pa. Germany. Fincastle, Va. with $6,00 for Hymn books. (They were sent by mail according to order.) Logan, Hocking co. O. Mifflin co. Pa. 1. Congress, Wayne co. O. Bloomfield, Indiana 1. (Will you please to send me the name of your county, or is there but one Bloomfield in your state?) Harleysville Montgomery co. Pa. Milford, Kosciusko co. Inda. (the missing No. shall be sent.) Mt. Carroll, Carroll co. Ill. About Hymn books. (If we can make arrangements according to your directions we shall do so.) Masontown, Fayette co. Pa. commun. & 1. subscr. Mt. Etna, Inda. 1. Stoner, Seneca co. O. 1. Hannibal, Mo. 2. Thompsontown, Pa. 2. Dayton, Va. 5. Putnam, O. (Communications without name cannot be inserted.)

Apology.

A grievous headache of the Editor, "a thorn in the flesh," to which he is frequently subject, has disabled him to give that close attention to the making up of this form, and to revise every article inserted, as he otherwise finds it his

duty to do, that he humbly begs the indulgence of his dear and respected readers, and also their kind remembrance before the Lord in his affliction.

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OBITUARY.

Died in Amboy, Washington co. Iowa October 15, 1852. MARY EASTER, aged 54. years and 11. months. Also the 17th of the same month, NICHOLAS EASTER, the husband of Mary Easter, aged 55. years and 9. months. Also about one month after the death of these two persons, died their youngest daughter aged about 15. years. Disease not stated.

Having many near and dear relations in Pennsylvania, and in Hampshire and Rockingham counties, Virginia and elsewhere, (the first named person was the daughter of a sister of Br. Samuel and Daniel Arnold, her father's name being John Whip, and her mother's Peggy Arnold,) the singular mortality in this one family is stated hereby publicly for the information of friends, and as an admonition to young and old, that they may reflect on the Saviour's words

"Be—ye—also—ready."—

More of sickness and death.

We cannot refrain from inserting the following very interesting private letter, which has given us more joy than we can speak of here, though it is relating sad circumstances. We were formerly gratified by frequent communications from the writer, and we take this as an earnest of a continuance of the same. Here is the letter which speaks for itself.

Maryland, December 14. 1852.

Dear brother!

— — — I feel myself under many obligations to thee for — — — — and in the absence of other means I by these lines tender unto thee my humble and sincere thanks, hoping thee will accept them as an effusion of a poor brother's broken heart. It is the best I have to give. In the death of my child we lost much, yet only lost what had been given us, and as the Lord gave, the Lord hath taken away, and blessed be his name, for He is good, and his mercies are over all his works. Mary Susan was an extraordinary child. I have no knowledge of her ever in her life disobeying one single word of mine; it was a fixed principle of her's, that father's word must be obeyed.

And how very mysterious is this; my words kept the same commanding influence over her while life was in the body. For instance the last three days of her illness she was in delirium, and constantly picking the air, reaching over the bed, as though she was reaching for some object. (This is a symptom peculiar to typhoid fever.) In this state of things she would be continually talking about the angels, about prayer, and the Holy Spirit, about her books &c. &c. She would or could seldom be made to answer the call of any one present. But now mark; if I would approach her bed, and say "Mary Susan," she would answer instantly with that same familiar and affecting voice she was ever known to answer, and if I would lay my hand on her, she would be instantly quiet, and her poor trembling, dying hand would lie as still as mine.

At last she sunk into a stupor, and was looked upon as dying, which she no doubt was; it was now considered that she was past hearing and speaking. After being in this condition for some hours, I said, I must and will speak to her once more. Some of the friends said, I ought not; that she could not hear, for they had spoken to her several times, and they were satisfied, she was perfectly unconscious. I however approached her bed, rubbed my hand over her pale, cold face in that same manner in which I often caressed her, and said, "Mary Susan!" The answer was, "Here." I asked her, who I was? She

said, "Father." I asked her if she wanted a drink' she nodded, and I gave her water with a teaspoon. I feel satisfied that she would have answered me but a short time before she expired, but I would not trouble her.

Our young friends can learn a lesson, and know that it is not in vain to obey their parents in the Lord. Here is also a solemn lesson for parents. There is a close and blessed connection between the obedience of children towards their parents, and their eventual obedience to God. The former is a preparation for the latter, and it depends in a great measure upon the parents teaching their young children the way they should go.

A certain writer says truly, "If parents do not obtain and keep the mastery of the will, they place an almost insurmountable obstacle in the way of their children ever being converted and saved. They are either never converted, or if converted are given to perpetual backslidings, and make little or no progress in piety. While those whose wills have been subjected to parental authority in early life, are likely to be early converted, and afterwards to prove steadfast in their allegiance and obedience to God."

I have merely stated these things to thee, to show thee how much we lost in our daughter's death. The esteem in which she was held by those who knew her will appear from the course they pursued. The procession which followed her remains to the grave was between half a mile and one mile long, and when we arrived at the meetinghouse, the throng was immense,(although a week-day, Tuesday;) and when the lid of her coffin was laid open exposing her face once more to view, many of her acquaintances, (no relations) rushed up to her, and imprinted a farewell-kiss upon her once ruby lips. — --

We had serious times last summer. One week after I returned from Yearly Meeting, the sister who lives with us took sick with the typhoid fever, and I was confined three weeks. On the 15th of August Mary Susan, and my brother's eldest son took the fever, and on the 10th of September my mother took it. On the 11th I was put down with it, and during that week my wife, my two millers, my brother and his daughter were all down with the fever. They all had about three weeks of it, only my brother and myself had the hardest time of it. I was confined five weeks, and my brother ten. After I was ill six days, the Doctor, who attended me, took the fever, and before I was out again, he was buried.

From the last of August to the middle of October there were no less than Nine of my neighbors died, and with the exception of one of them none more than four miles from my house. Mary Susan being the youngest, and sister Elizabeth Engler the oldest. Her age was 64 years. Four of the number were single persons. This all took place in the time above named, and with the exception of the Doctor all in brethren's families. Truly the Lord has visited his people; may his name be glorified, is my prayer.— Our country is now quite healthy.

We are beginning to think of Whitsunday and the Y. M. We think we can get ready for the brethren. I hope the Western brethren will not forget us, but come and help us.

We had an unusual season since the middle of October; rain, rain, rain, and snow; then rain, rain, then snow again; some whole weeks no out door-work could be done. There is yet corn and fodder out; to-day we had a slight fall of snow.

I will close by giving love to thee and thine. Farewell.

D. P. S.

[Will you, my dear and respected brother, favor us with your views on "Spiritual rappings &c." in a condensed

form These is still great need of light on this dark subject. Ed.]

Indiana, Dec. 19, 1852.

Dear brother!

I have had some thoughts on Phil. ii. 5. "Let this mind be in you, which was also in Christ Jesus."

Now we as brethren and sisters professing the same common faith in our Lord and Saviour Jesus Christ, and claim to be his followers, should we not also possess such a divine mind!

If the Philippian brethren were to possess a mind like our Lord and Saviour, it is the duty of all Christians to be like minded. We will therefore notice a little, what the mind of Christ was, while on earth.

First, it was his mind, "Lo, I come to do thy will, oh God!"

Secondly, it was his mind, to resist all the temptations and persuasions of Satan.

Thirdly, it was his mind to be baptized with the baptism from heaven, and that in the flowing stream of Jordan.

Fourthly, it was his mind "to call sinners to repentance, and to save that which was lost."

Fifthly, it was his mind to stoop, and wash his disciples' feet.

Sixthly, it was his mind to eat the Lord's supper with them and to break the bread of communion.

Seventhly, it was his mind, to love his disciples unto the end.

Now let this mind be in you, which was in Christ Jesus, to be obedient unto death, as he was even unto the death of the cross, praying for his murderers, and thus finishing the work of redemption of a sinful world.

My inability forbids me to write any more.

G. L.

From a well-beloved and highly-esteemed brother in Virginia.

Dec. 20, 1852.

Dear brother in Christ Jesus our Lord. Grace and peace be with you. Amen.

There are still some more wanting the Visiter. — — — Those that get it already, are so well pleased with it, that the time seems long, till he comes again. I think he is getting more esteemed and better liked, as he grows older. If you have some more volumes on hand, write to me soon, and I will pay for the postage. I think I can get some more subscribers. — — —

☞ Br. * * * asked me, what was the reason, that the Visiter did not come any more? He had got No. 1. and 2. of the present volume, and none since. I inquired, whether he had written and paid for it and he said, No.--Then I told him, it was his own fault. The printer should know, who wants his publication, and the subscriber should know his duty. ☜

Remember me in your prayers, and I will do so likewise. Farewell.

Reply.

— — I must humbly acknowledge the mercy of God, which has blessed thus far my weak endeavors to serve my brethren and the cause of truth.

In answer to your enquiry I will state, that we have still full sets of Vol. 1. & of Vol. 2. except of No. 1. and 2. which are nearly exhausted. — — — — — Continue to remember us before a throne of grace.

☞REQUEST.☜

To all those who received the 1st and 2d No. of the present volume, and who do not wish it continued. Will you please to return those two No's by mail, directed "Gospel-Visiter, Poland, O." so as to enable us to supply those with them, who wish to have the volume in full, and thereby oblige

The Editor.

CAUTION.

Our brethren that send us subscriptions, will please always to be very particular, to give us the name of the subscriber, of his Postoffice, county, &c. as plain and exactly as possible. We can guess a good deal in reading common, and even bad hand-writing, but we cannot guess names, of which we have no previous knowledge, nor can we correct wrong spelling in such names. We were, for instance, about the beginning of this vol. directed to send the Visiter to RAISINSBURG, as we made out the name. After 5 No's were sent successively, we were apprised, that they did not come to hand, as they should, in *Rainsburg*. In referring back to the first order, we found the name written thus, *Rais*(here the line ended with a stroke which we took to be an "s" and the other line commenced) *insburg*, whence we concluded, it ought to be Raisins—instead of Rainsburg. In the same manner we sent 5 No's to Perkioming, as first directed, when finally we had to learn, that we should have sent them to Perkioming *bridge*. In this way unpleasant errors and mistakes occur, which cannot be avoided by us. If those subscribers cannot get their copies in some P. O. of their county, we have to supply them, spoiling in each case a whole volume, and thus causing us the loss of their whole subscription. Please to be right particular in this matter for the future, and put the names of Postoffice, County and State in a line by itself in the plainest manner possible, in fact all names of persons or places. This will prevent disappointment on the part of the subscriber, who will look for his No's in vain, and loss on the part of the publisher.

☞To our beloved brethren in the West.☜

By letters lately received from Germany I am requested for information and advice. It appears that some of my friends wish to buy some sections of land in the Western States, to be settled by poor but industrious people, that intend to emigrate to this country. They would like to have the land in a body. Now if any brethren in Ohio, Indiana, Illinois, Michigan or Iowa would please to inform us, if they knew of any land of 2--4 sections in a body, of the price, quality, conveniences for mills and market &c. as soon as possible, they would assist in serving the poor, in as much as we know that there is no speculation in the matter.

Land in the neighborhood of a church of the brethren would be preferred.

Direct to Editor of Gospel-Visiter.

TO CLEMENT.
ALSO
TO ALL OUR BELOVED BRETHREN IN THE EAST, WHO CONTEMPLATE TO MOVE TO THE WEST.

Hearing, that you intend moving to the West, dear brother, I wish you would not pass by us. There are as good farms here, as any where, and a healthier situation you will find no-where. In as much as many of our younger members have to move farther West, because they are unable to acquire a home here, as they would wish, we should like to see their places filled by Emigrants from the East. There are now a couple of farms for sale within half a mile of our Meetinghouse, which we should be pleased to see occupied by brethren. Come on then, and if any wish for further information, the printer will answer every enquiry.

MEMENTO.

"As it was in the days of Noah, so shall it be also in the days of the Son of man; they did eat, they drank, they married wives, they were given in marriage,— -- they bought, they sold, they planted, they builded. — -- Even thus shall it be in the day when the Son of man is revealed." LUKE xvii. 26-30.

THE CHURCH IN THE WILDERNESS, or

Testimonies of the existence of an apostolical church from the beginning of the Gospel up to our time.

Continued from page 118. Vol. I.

We have now traced the true church of Christ, separate and distinct from the apostate church, up to the period of the Reformation in the sixteenth century. We have seen, how even the Reformers, though coming out from Babylon, as they themselves confessed, were enlightened so far as to acknowledge, that *trine immersion of a believing subject was* CHRISTIAN BAPTISM." The question may now arise, Why did the Reformers not come up fully to the practice of this principle? Why did they continue to practize Infant-Baptism?— And Why did and do their successors to this day change *Infant-Baptism*, that is to say, IMMERSION, for *Infant-Sprinkling*?—

To consider these questions at large, would lead us too far from our present object. Yet, they are so interesting, so weighty, that they well deserve particular attention at some other time and place. For the present let it suffice to say, that the Reformers professed in principle all, whatsoever the simple followers of Christ in all ages up to the present day and time ever contended for with regard to Christian Baptism, but, alas! they found it too inconvenient to put their principles into practice.

But, what is more to be lamented, those ancient Waldenses and Bohemian brethren, who had so long confessed the truth, as it is in Christ Jesus, and had suffered so much for the testimony of the word of God in principle and in practice, yes, as we have seen, those finally gave way too, being weary of the continued persecutions, under which they had groaned until now; and hoping to escape them by uniting with the Reformers, who had powerful princes to protect them, they gave up those principles, and sold their birthright for worldly ease.

Yet not all did so; there was still a remnant left. For whence should have come the multitudes of so-called ANABAPTISTS, of which we hear so much in the times of the Reformation?—This name occurs now for the first time since the Church of Christ was founded upon earth, It was given to all those, who denied the validity of infant-baptism, and baptized such again, who had received that rite in their infancy, however different they might be in other respects.

This was none of the least stratagems and wicked designs of the arch-enemy of souls. By bringing the simple, upright, peaceable followers of the Lamb into one denomination with wild and extravagant fanatics and rebels, who had undertaken to bring about the kingdom of Christ with the sword, Satan found means to arouse the whole so-called Christian world, both Roman-Catholics and the Reformers to the most cruel persecution not only of the wild fanatics, but also of the poor, defenceless and quiet MENNONITES, as they were finally called.

The MARTYR'S MIRROR contains a full account of these people, of their doctrine, of their principles, and of their dreadful sufferings for Christ's and the word's sake, so that we cannot hesitate, to say that while they remained steadfast in the practice of their principles, they were representing the true church of Christ in their time and place.

Of their being Baptists in principle and practice then, there can be not any doubt. In BENEDICT'S History of the Baptists page 150. we find the following remarks on this point.

"It is certain that the German Ana-Baptists practised dipping, and it is probable, that the magistrates of those times, with a view of proportioning their punishment to their crimes, caused many of them to be drowned." [Even ZWINGLE, the Swiss Reformer, gave the following very unchristian opinion and advice, "Qui mersus fuerit, mergatur;"

i. e. He that is immersed, shall be merged (drowned.) Oh tempora! oh mores!

Robinson says that "Luther bore the Zwinglians dogmatizing, but he could not brook a further reformation in the hands of the dippers." Menno taught the doctrine of dipping exclusively. 'After we have searched ever so diligently,' said he, 'we shall find no other baptism besides *dipping in water*, which is acceptable to God, and maintained in his word.' After which he adds, 'Let who will oppose, this is the only mode of baptism, that Jesus Christ instituted, and the apostles taught and practised!

We find in the history of the English Baptists, that about a hundred years after Menno made this declaration, a company of Christians about *London* became convinced of Believer's Baptism by immersion; but because they could not be satisfied about any administrator in England to begin the practice, and hearing that some in the Netherlands practised immersion, they sent over one Richard Blount, who was immersed by a Dutch minister by the name of John Batte, &c."

Thus then the fact is established, that the German and Dutch '*Taufs-Gesinnte*' or Mennonites were originally Baptists, practising Believer's Baptism by immersion for hundred years after Menno, and our witness says, "At what time pouring instead of immersion was introduced among the Mennonites, I do not find."

"The cause of this change, (from immersion to pouring) according to Morgan Edwards, was as follows: "When they made proselytes in prisons, or were hindered from going to rivers, they made the best shift they could, and practized pouring, when they could not immerse. But as in Africa so in Europe, what was done at first out of a supposed necessity, became afterwards to be practized out of choice."

It is indeed a pity, that this denomination, originally founded upon the simple principles of the Gospel, and observing the ordinances of Christ according to the word for which they had suffered so much during the first century of their existence, did so soon deviate from their original faith and practice.

Yet this was not the case with all. Stark in his "*Geschichte der Taufe und Taufgesinnten*," testifies, (page 431.) that "some of them baptize still with entire immersion, and observe also feetwashing;—that they repeat baptism upon all who desire to enter into fellowship with them, though they were already baptized as adults by other communities;—and it was testified to the writer of this so late as the year 1839. by a Mennonite preacher at Rotterdam in Holland, by whom he was presented with two valuable works concerning the history of the "Taufs gesinnten," that there was yet a remnant of those ancient "Dompelers" who baptized by trine immersion, observed feetwashing at their lovefeasts, and held fast to those principles of non-swearing, being defenceless and non-conforming to the pomp and pride of the world.

To say the truth, all the Mennonites, as far as known, hold yet to the last mentioned principles, though they perform baptism mostly by pouring, even in this our free country, with the exception of a small party, that separated from them perhaps not quite fifty years ago, and was called "The River Brethren," who are practizing trine immersion, and are otherwise so nearly like our own brethren, that the world can scarcely see any difference, and that we must lament their remaining a separate sect for reasons best known to themselves.

Oh what a powerful testimony could be borne to the world, if all those, who profess the word of God to be their sole guide, and who desire to serve their Lord in simplicity, were as one body u-

nited in principle and practice, however far they should be separated in place and location!—But alas, a spirit of sectarianism and division has separated those, who once run well, who began right in the spirit, but ended in the flesh!

In order to show, what were the leading sentiments of the Anabaptists in the time of the Reformation, we subjoin the following extract from STARK's "*Geschichte der Taufe und Taufgesinnten*," page 174. and 175.

1. That the church of the "Taufgesinnten" is the only one, in which the word of God is taught in its purity, and the ordinances are administered according to their institution, and that this church should have no communion with any other.

2. That in their church only were true ministers of the word, who preached from a pure, inward motive, and not for salary or hire, as was the case in other churches and congregations.

3. That all believers as such who were animated by the same spirit, could preach and prophecy, and that not one only, as was the case in other churches, had an exclusive right thereto.

4. That LUTHER and ZWINGLE, by denying the free will of man, and the necessity of good works, had opened a wide door to all disorder and extravagance.

5. That men could fulfill the divine commandments perfectly, and that this was denied only by those who live irregularly, and have not received the baptism unto repentance.

6. That the communion of goods be the soul of Christianity, and where this is not introduced, there could be no perfect christian church.

7. That the OLD Testament, as a law done away, has not the same authority, as the NEW.

8. That it is probable, that souls after death do not come immediately to the place of joy or torment, but will sleep until the resurrection at the last day.

9. That in a church of true believers magistrates would be superfluous and that it was not allowable for a Christian to perform the duties of a magistrate.

10. The only penalty, which can be enacted against crimes committed by Christians, consists in excommunication.

11. Suits in law, military services, and even self-defence are things, which are not proper for Christians.

12. All oaths, even before courts, are forbidden to a Christian.

13. Infant-Baptism is an invention of the popes and a work of the devil, and there is no other valid baptism, as that which is given to adults, who can render an account of their faith.

14. He that is regenerated, will not sin any more, and the congregation, which these will form, is like the assembly of the perfect saints in heaven."

These articles, we must confess, are all highly colored by the historian, and expressed in such a manner, that the truth contained therein may easily be perverted and misapplied. We will not accuse the writer of wilful misrepresentation, but being a Paidobaptist himself, and a minister of one of the protestant churches in high standing, he may have misapprehended the true position of those ancient Anabaptists, Or in case he stated these articles in the very words of those who professed them (in Switzerland,) we may be allowed to say they were strongly tinctured at least in part with that fanaticism, which prevailed so much in those troublesome times.

The simple fact is this, that principles, however true and correct in themselves, may be carried to extremes, and thus produce excesses of the most lamentable kind.

It is only by a true balance of all the Gospel-principles, where every one can be carried out within its legitimate bounds, and where excess of any kind will be avoided.

SELECTED FOR THE YOUNG.

THE FIRST MURDERER'S PUNISHMENT.

Cain was hoping to escape detection. How he must have been startled and terrified, in an unexpected moment, to hear this inquiry falling upon his ear, from the awful voice of God.

"Where is Abel, thy brother?"

He dared to reply; "I know not: am I my brother's keeper!"

Have I the care of my brother, to go with him and keep him out of danger? Abel is his own keeper. How should I know where he is, or what he is doing!

Those who commit sins which they are afraid of having known, are almost always ready *to lie* in order to conceal them.

One sin leads on to another. The circles in the water are increasing. Cain was envious; angry; malicious;—a murderer;—and now he is a *liar*, and dares to tell a bold and shameful falsehood to the omniscient God!

What must have been his consternation to be overwhelmed with this tremendous reply!

"What hast thou done? The voice of thy brother's blood crieth unto me from the ground."—As if the very blood of poor, murdered Abel, which had stained the ground where he was killed, had a voice, and could cry aloud to God to punish such a horrible deed of wickedness.

Cain was dumb with amazement. His murder was known to God. His lie was worse than useless. It had only added to his guilt. Trembling before his offended Maker, he stood, a miserable wretch, to await the punishment due to his crime. For he had nothing to say in excuse or extenuation. And he had nothing to hope for, from the mercy of God. That mercy he had not sought by penitence and prayer. What of true sorrow for sin was there in *his* breast, who could defy the omniscient God with a daring falsehood!

This was his awful sentence.

"And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand. When thou tillest the ground, it shall not henceforth yield unto thee her strength. A fugitive and a vagabond shalt thou be on the earth."

This curse of God,—the abiding upon him of the terrible displeasure of the Almighty,—must have sounded dreadfully in his ears. Wherever he went, the very earth beneath his feet was to show him this displeasure of God. He might dig it, and plant seeds in it, as he had done before, but it would be all barren and unproductive to him. Nothing would thrive and grow under his cultivation. As if the very touch of his murderous hands would blast and destroy the fertility of the soil, and make every thing desolate around him.

He was to be a *fugitive*, — to flee in great dread from his home and friends; fearful of seeing them and of meeting their reproaches, and, perhaps, of suffering the vengeance which their indignation at his crime might lead them to inflict.

He was to be a *vagabond*, — to wander, and wander, and wander from one place to another, having no home; detested and dreaded by every body;— friendless and forsaken;— restless and miserable;— his murdered brother ever before his eyes;— his soul tortured with remorse: and dreading the still more terrible marks of God's displeasure in a future period of his existence!

The thoughts of such dreariness, disgrace and suffering filled his breast with new terrors. Still he showed no penitence for his guilt, nor that he felt that he deserved the sentence which had just been pronounced against him. In the agony of his soul, he broke out into this exclamation.

"My punishment is greater than I can bear. Behold thou hast driven me out this day from the face of the earth; and from thy face shall I be hid, and I shall be a fugitive and a vagabond in the earth

and it shall come to pass, that every one that findeth me shall slay me."

He was miserably afraid that some one would take his life; while he had felt no compassion for defenceless and unoffending Abel, but with ferocious cruelty, like a savage beast of prey, had imbrued his hands in a brother's blood.

Base and cowardly wretch! But such is the meanness and inconsistency of sin; unfeeling towards others; selfish and fearful when itself is to lose any thing or be exposed to danger. How important the rule which God has given us: *Thou shalt love thy neighbor as thyself.*—Alas! who can say that he faithfully and uniformly obeys it!—How often do *you* break it!

But it was not the intention of God, that the life of Cain should be in danger. He meant that he should live, to endure his punishment, and to let others see the terrible displeasure of God against such wickedness.

"And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him seven fold.—And the Lord set *a mark* upon Cain, lest any finding him should kill him."

What this mark was, the Bible does not tell us. It was something about Cain, which made every body fear to take his life, lest they should suffer a much more dreadful punishment than he did. It was a striking warning to every one, to let him alone, that he might wander forsaken and friendless, a fugitive and a vagabond, throughout the earth.

In this punishment of Cain, you see God's awful displeasure against sin. It is a fearful displeasure indeed. The sinner cannot hide himself from the *eye* of God, nor escape from his *hand*. The justice of God will surely overtake him, as it did the murderer Cain. If it does not always do so in this world, it will in the next. He must suffer it, unless he truly repents of his sins, and trusts in the Lord Jesus Christ, that he may be pardoned; and prays for the Holy Spirit, that he may be enabled to overcome his sins, and to love and obey God.

You have not committed murder, as Cain did. But have you not, sometimes, been like him, in having envious, angry, hateful and malicious feelings? Such feelings were very sinful. God saw them, and was greatly displeased with them.

How will you avoid the punishment which such *sins* deserve? For remember that *sin is in the heart*. It is the having of wicked and wrong feelings, desires, and purposes. If Cain had killed his brother by accident, without being negligent and careless, without any thought, or wish, or intention to do it, there would have been no sin in doing it. His sin was not in *the outward action*. It was in having *his wicked feelings*, and *the desire and purpose* to kill his brother, that he might indulge and gratify such feelings in doing the deed.

If he had not succeeded in killing Abel; if he had only wounded him badly, or even not at all, and Abel had escaped out of his hands, still he would have been *a murderer*. And the simple reason is, that he had *the murderous feelings and intentions*. It is by our thoughts, feelings, and intentions that God judges us; it is for *them* that we must give him an account.

Think of the many sinful thoughts, feelings, and intentions which *you* have had, even if they have not shown themselves *outwardly*, in sinful conduct. In view of them, do you not fear a just and holy God? How will you escape his terrible displeasure! Cain could not. *You* cannot, if, like Cain, you continue impenitent.

There is one way of escape. *Christ suffered and died to save you.* On account of this, God can forgive all your sins. He *will* do it, if you are truly sorry for them, and trust in the Lord Jesus Christ for pardon and safety.

Go to this Saviour. For his sake beseech God to give you the Holy Spirit, that you may be led to *repentance for sin and to faith in Christ*;—that you may be strengthened to overcome all that is wrong within you,—to love and obey God,— to love and do good to your fellow-men.

Take care that you never feel unhappy at seeing another person have things which *you* do not have, or loved and rewarded for good conduct, when *you* are not noticed;—lest you be *envious* like Cain.

Take care that you never feel so provoked that you wish to do other persons some injury,—something that will hurt them, and give them pain or trouble;—lest you be *angry* like Cain.

Take care that you never hate others, and think in *what way* you can do them a great injury,—and *plan* it all out in your mind,—and wish and seek for an opportunity of doing it;—lest you be *malicious* like Cain, and, like him, *do* some very wicked deed.

Be glad when you see others good and happy. If they are better than you, try to imitate their good example. If they are praised or rewarded for good conduct, rejoice that they get what they deserve. You know you should feel so. It is right. God requires us to feel so. You will be more happy yourself in feeling so. *Envy is one of the worst of all the wicked feelings.* It leads to anger, hatred, and malice: and these will lead, as they did Cain, to dreadful deeds of wickedness.

Avoid the beginnings of envy. Dread it. Abhor it. Strive against it. Pray to be delivered from it.

* * *

Communicated.

"*When the unclean spirit is gone out of a man, he walketh through dry places seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out, and when he is come, he findeth it empty, swept and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there, and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.*" Matth, xii. 43—45.

My present purpose is to offer a few ideas upon these verses. Here we have represented to us by Christ's language, the idea or indeed fact of an unclean spirit leaving a man. Assuming the fact to be a general one, that since the fall there is an unclean spirit in every man or woman, until cast out, the question arises, When is it or at what period of a man's life does this happy circumstance transpire?

It is not at the same period of every man's or woman's life, that this much to be desired circumstance takes place; for we discover, that there are very many, who give this "unclean spirit" a place of entertainment for a number of years. And, alas! there are even many, who do not even procure his ejectment at all, thus leaving the world under his nefarious influences.

But while this is unfortunately the case, there are yet those,—and God be praised for it,—who have not only procured his ejectment, but who also have been enabled by grace divine to refuse him a re-entrance, and also his associates, "more wicked than himself."

But to the question. When does he depart from an individual, at repentance, or at the time of the remission of his sins?—At first view we might suppose it was at the time our sins were remitted. But upon a closer examination it will be apparent, that this is a mistake. For we see how easily that spirit gains admittance with seven others worse than himself, notwithstanding it is said, the house from which he was ejected, was "empty, swept and garnished."

Either of these terms implies a state of readiness for the reception of an inmate, and from the facility and ease, with which those spirits got possession of that house again I am led to conclude, that such an individual could not have had his sins pardoned.

Yet I verily believe such things take place at the time of repentance; for when an individual is truly penitent, the evil spirit for the time withdraws, and in the absence of such spirit he or she may experience a comparative rest, as we can discover by reading the last few verses of Matth. xi.; and whilst in this condition it may be said that the house is "empty, swept and, garnished."

Swept of what?—Why certainly of the unclean spirit: for he has been absent. But at the same time devoid of the influences of the Spirit of grace. There is a void in that house or individual, because he does not assume the yoke, that he may find rest to his soul. And whilst in this barren and empty state, his old inmate, to wit: the unclean spirit returns and finds no other occupant to contend for occupancy of said house.

He therefore takes seven others with him more wicked than himself, and enters, and the state of that individual surely is worse than at first.

Our Saviour uses this illustration to show how it would be with the wicked generation among which he lived. We may also use it to show how it will go with any one, who neglects to obtain that grace, which is offered to him, when the unclean spirit has departed.

What is most remarkable here is, that when the spirit is ejected, the individual has rest. But the spirit has none; seeks it in dry places, but findeth none; returneth and taketh possession of his former habitation, obtains rest, and destroys the peace of the individual. For "there is no rest to the wicked," saith God.

What a reflection! Wicked spirits have no resting place but the soul of man, and yet—how fondly we entertain them, even at the expense of our own peace! No doubt many such persons are now suffering and lamenting the folly of hesitating after repentance.

The Christian's watchword is "Onward;"—such should also be the penitent's watchword.

The danger is not only evident from what is here recorded in reference to the man our Saviour had in view, but it is exemplified to us almost every day.

Who among us have not seen cases like the one described!—Almost every deathbed-repentance is one of this kind, that is, if the person survives.—Those that die we have no certain knowledge of. Yet if the word of God be true,—and who will dare to deny it!—we can have but little hope of many, whose repentance is dated from their death-bed.

Oh! in what jeopardy then is not the penitent, although he may have comfort whilst penitent, and though he may even feel confident, that the unclean spirit has taken his departure. Oh let him or her remember the warning of the angel to Lot, "Flee for thy life; do not stand still!"

You have a right to apprehend the return of the unclean spirit, and he will not come alone neither; for it is said, he takes seven other spirits more wicked than himself, and re-enters.—Oh horrible condition of such an individual.—

Who those other spirits are, or what they comprise, is not known to me. My idea however is, that the term Seven, so frequently used in the sacred Scriptures, signifies completeness; hence when those seven wicked spirits enter an individual, it may be said of a truth, that such an one is totally depraved, and has arrived at that condition of which Paul speaks, Heb. vi. where he says, "It is impossible to renew such unto repentance."

Impossible for whom!—*Not for God* but man. "All things are possible with God." But it rarely ever happens, that

such are renewed. Penitents have only made a commencement in the work of salvation,—have only taken, as it were, the first degree in the christian life.

I have perhaps used the word "Christian" prematurely, as it does not yet apply to the penitent. We cannot have a scriptural hope imparted to us, before we have obtained also a living *faith* in the Lord Jesus Christ, and are baptized. No matter what the state of our feelings is, there is a partial rest granted to the penitent, but not that rest, that will fully satisfy our souls.

Read attentively the latter part of Matt. xi. There you will discover, that rest is twice spoken of. And whilst in the enjoyment of the first, and whilst many are deluding themselves with the idea, that "ALL IS WELL" in consequence of this partial rest, the evil spirit again takes possession with others more wicked than he.

There is much said about regeneration.—I really believe that many, who so frequently use the word, do not understand its import. My readers, will it not surprise you, when I inform you, that the word regeneration occurs but twice in the New Testament,— 1. Matt. xix. 28. where Christ speaks of following him through the regeneration.

Here the word is used in a comprehensive sense, and has reference to the whole life of a Christian. It cannot mean "conversion," because many are converted and fall back again. Hence such will not be permitted to sit upon thrones, judging the twelve tribes of Israel.

The second place, where we find the word is Titus III. 5. and there it is said, "We are saved by the washing of REGENERATION, and the renewing of the Holy Ghost." Hence it is perceptible, that the word applies to the whole life of the Christian, and not to a single act of his life, such as conversion for instance; nor can we call baptism regeneration, when it is here only called the washing of regeneration.

May the Lord so support us, that we may be enabled to pass through the regeneration with Christ, and reap finally its happy consequences!

Communicated for the Visiter.

THE BIBLE.

There are four grand arguments for the truth of the Bible---

1. The *miracles on record.*
2. The *prophecies.*
3. The *goodness of the doctrine.*
4. The *moral character of the penmen.*

The miracles flow from divine power; the prophecies from divine understanding; the excellence of the doctrine from divine goodness; and the moral character of the penmen from divine purity.

Thus Christianity is built upon these four immovable pillars: the *power*, the *understanding*, the *goodness*, and the *purity* of God.

The Bible must be the invention either of good men or angels, bad men or devils,—or of God.

It could not be the mere invention of good men or angels; for they neither would nor could make a book, and tell lies all the time they were writing it, saying, "*Thus saith the Lord,*" when it was their own invention.

It could not be the invention of bad men or devils, for they would not make a book which commands all duty, forbids all sin, and condemns their souls to hell to all eternity.

I therefore draw this conclusion—the Bible must be given by *Divine Inspiration.*

* * *

The fulfilment of one duty will not excuse the neglect of another.—Let me ask where did a man of natural sagacity pick up the strange notion of the performance of one duty compensating for the neglect of another!

Not from the Scriptures; for, if any keep the whole law and offend in one point he is guilty of all. Not from the measures of human government: for if you break one law, they do not inquire whether you have broken others, or kept them, but condemn you as the transgressor of one.

Not from your dealings with your neighbors: for you would think him a poor customer, who would suppose that, by paying for one article he compensated for defrauding you of another. Not from reason; for assuredly, we can pay God no more than his due, when we do all that he commands. Even then we are but unprofitable servants.

* * *

Power of the Press.—In the year 1272, the wages of a laboring man were just three half pence per day: and at the same period the price of a Bible written was 30 £ sterling. Of course a common laborer in those days could not have procured a copy of the Bible with less than the entire earnings of fifteen years! Now a beautiful printed copy of the same book can be purchased with the earnings of one day!

Or take another view of the same subject. An ordinary clerk cannot make a fair manuscript copy of the Bible in less than *four months*. With a common printing-Press work equivalent to printing a copy of the whole Bible can be done in *ten minutes*; and with a steam press of the most improved construction, the same work can be done in *one minute*.

Christian reader, Why was it that God, in his providence, reserved the discovery of the art of printing till the age of the Reformation! and why is it that even the power of the press has been multiplied threefold in the present age! Is it not that his people may at once proclaim the message of his love to all who know it not! and WOE be to us, if, with such a power placed in our hands, we fail to improve it!

Beauty and Excellency of the Scriptures.

The Scripture is the library of the Holy Ghost,—it is a code of divine knowledge, and exact model, and platform of religion. The Scripture contains in it the *Credenda*, the things which we are to believe; and the *Agenda*, the things which we are to practise—for it is "able to make us wise unto salvation." The scripture is the standard of truth, the judge of controversy; — it is the pole-star to direct us to heaven.

The scripture is the compass by which the rudder of our will is to be steered; — it is the field in which Christ, the pearl of price, is hid; — it is a rock of diamond; — it is a sacred Collyrium or eye-salve; it mends their eyes who look upon it;—it is a spiritual optic glass, in which the glory of God is resplendent; or in short it is the true *panacea* or universal medicine for the soul.

The leaves of scripture are like the "leaves of the tree of life for the healing of the nations." The scripture is the breeder and feeder of grace. How is the convert born, but by the "word of truth?" How does he grow but by the sincere milk of the word?"

The word written is the book out of which our evidences for heaven are fetched—it is the sea-mark which shows us the rocks of sin;—it is the antidote against error and apostasy;—the two-edged sword which wounds the old serpent.

It is our bulwark to withstand the force of lust; like the Capitol at Rome which was a place of strength and of ammunition. The Scripture is "*the tower of David whereon the shields of our faith hang.*" &c.—

"Take away the word and you deprive us of the sun;" said Luther. The word written is above an angelic embassy, or a voice from heaven. For 2 Pet. 1: 18. says. This voice which came from heaven we heard: but we have also a much more sure *word* of prophecy, meaning the scriptures which alone contains unerring truth.— — —

Poetry.

HYMN from the 'PSALTERSPIEL,' translated into English,

Mein Salomo! Dein freundliches Regieren
Stillt alles Weh, das meinen Geist beschwert;
Wenn sich zu Dir mein blödes Herze kehrt,
Es läßt sich bald Dein Friedensgeist verspüren;
Dein Gnadenblick zerschmelzet meinen Sinn,
Und nimmt die Furcht und Unruh' von mir hin.

Gewiß, mein Freund gibt solche edle Gaben,
Die alle Welt mir nicht verschaffen kann:
Schau' an die Welt, schau' ihren Reichthum an,
Er kann ja nicht die müden Seelen laben,
Mein Jesus kann's, Er thut's im Ueberfluß,
Wenn alle Welt zurücke stehen muß.

O süßer Freund, wie wohl ist dem Gemüthe,
Das im Gesetz sich so ermüdet hat,
Und nun zu Dir, dem Seelenleben, naht,
Und schmeckt in Dir die wundersüße Güte,
Die alle Angst, die alle Noth verschlingt
Und unsern Geist zur sanften Ruhe bringt.

Gewiß, mein Freund, wenn deine Liebes-Zeichen
Mein armes Herz so mildiglich durchgehn,
So kann in mir ein reines Licht entstehn,
Durch das ich kann das Vaterherz erreichen,

Jesus, my King! Thy mild and kind control
Soothes the sharp pains that make my spirit sigh.
Whene'er my aching heart to thee draws nigh,
Thy cheering voice revives my fainting soul;
Thy smiles of love melt down my carnal heart,
And bid distressing fears at once depart.

This gracious Friend such precious gifts bestows,
As the whole earth beside can ne'er secure.
Behold the world! Her wealth and pomp how poor!
She can't the drooping cheer, nor ease their woes!
My Saviour can, and does abundantly,
When earth's vain pleasures must forever flee.

Thou dearest Friend! how happy was the heart,
Which, trembling at the terrors of the law,
Hastened to Thee, when first Thy smiles it saw,
To taste the sweetness pardoning joys impart:
Which every fear and painful doubt dispel,
And whisper to the spirit: All is well!

Surely, sweet Saviour! if Thy rays of love,
My poor sad heart thus softly penetrate,
They must a purer light within create,
And lead me to the Father's heart above,

In dem man nichts, als nur Vergebung spürt,
Da Eine Gnadenfluth die and're rührt.

Je mehr das Herz sich zu dem Vater kehret,
Je mehr es Kraft und Seligkeit genießt,
Daß es dabei der Eitelkeit vergißt,
Die sonst den Geist gedämpfet und beschweret;
Je mehr das Herz den guten Vater schmeckt,
Je mehr wird es zur Heiligung erweckt.

Der Gnadenquell, der in die Seele fließet,
Der wird in ihr ein Brunn des Lebens seyn,
Der in das Meer des Lebens fließt hinein
Und Lebensströme wieder von sich gießet:
Behält in dir dieß Wasser seinen Lauf,
So geht in dir die Frucht des Geistes auf.

Wenn sich in dir des Herren Klarheit spiegelt,
Die Freundlichkeit aus Seinem Angesicht,
So wird dadurch das Leben angericht't,
Die Heimlichkeit der Weisheit aufgesiegelt,
Ja selbst dein Herz in solches Bild verklärt,
Und alle Kraft der Sünden abgekehrt.

Was dem Gesetz unmöglich war zu geben,
Das bringt alsdann die Gnade selbst herfür;
Sie wirket Lust zur Heiligkeit in dir
Und ändert nach und nach dein ganzes Leben,
Indem sie dich aus Kraft in Kräfte führt
Und mit Geduld und Langmuth dich regiert.

Whence love and pardon evermore proceed,
And streams of grace, to flowing streams succeed.

The more my heart in God, my Father, rests,
The more His strength and blessing I receive,
And after earth's vain pleasures cease to grieve—
That else my spirit dampened and oppresst—
The more my heart drinks in His heavenly grace,
The more I pant for perfect Holiness.

The stream of grace that flows into my soul,
"Becomes a well of living water" there
That seeks the sea of life, boundless and fair,
Whence streams of life unceasingly forth-roll.
Oh! may this stream retain in me its power,
And yield new life and strength each ebbing hour!

If God His glory in the soul reveal,—
The love that flows from His approving face—
It will confirm in Thee the life of grace,
And Wisdom's mysteries at once unseal;
Yea, in thine heart its own bright image form,
And sin forever of its strength disarm.

That which the law is impotent to give,
Thy matchless grace at once for us procures.
Reluctant hearts to goodness it allures,
By holy doctrines teaches how to live;
Our faltering feet conducts from strength to strength,
Our mind controls, and fits for heaven at length.

Es müsse doch mein Herz nur Christum schauen!
Besuche mich mein Aufgang aus der Höh'!
Daß ich das Licht in Deinem Lichte seh'
Und könne schlechterdings der Gnade trauen;
Kein Fehler sei so groß und schwer in mir,
Der mich von solchem Blick der Liebe führ'.

Wenn meine Schuld mich vor Dir niederschläget,
Und Deinen Geist der Kindschaft in mir dämpft,
Wenn das Gesetz mit meinem Glauben kämpft,
Und lauter Angst und Furcht in mir erreget:
So laß mich doch dein Vaterherze sehn,
Und neue Kraft und Zuversicht entstehn.

So ruh' ich nun, mein Heil, in Deinen Armen,
Du selbst sollst mir mein ew'ger Friede sein,
Ich hülle mich in Deine Gnade ein,
Mein Element ist ewig Dein Erbarmen;
Und weil Du mir mein Ein und Alles bist,
So ist's genug, wenn Dich mein Geist genießt.

On Christ above my anxious heart would gaze!
Oh! visit me, bright day-spring from above!
The light of truth in Thy pure light of love,
May I behold, undimm'd through all my days!
No clouds of sin can be so thick and drear,
As those which let not Thy sweet face appear!

Whene'er o'erwhelmed, my hope is hid in dust,
And quenched my filial confidence in Thee,
When, law-assailed, my timid faith would flee;
When hellish fears prevail, and dark distrust;
Oh! then reveal to me Thy Father-heart,
My strength renew, and confidence impart.

Now in Thy arms, my Saviour, can I rest;
Thou, Thou shalt be my everlasting peace,
To praise Thy love, my song shall never cease—
Clothed with Thy grace, I shall be ever blest.
All I despise, since Christ, my Life, is mine,
It is enough! my spirit lives in Thine!

THE MONTHLY GOSPEL - VISITER.

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For the Gospel-Visiter.
Communicated from a brother in Illinois.

THE NEW JERUSALEM. Rev. xxi.

Pardon me, Oh my God, for attempting to draw so near thy glorious and holy throne, and to pry into the sacred mysteries revealed in the vision of the NEW JERUSALEM unto thy servants, and grant that I may have a clear sky in taking up the heavenly telescope, (the divine revelation,) to take a view of thy divine perfections and of thy wonderful works towards the sons of men! Well may thy name be called Wonderful; for "great and marvelous are thy works, Lord God Almighty;—just and true are thy ways, thou King of saints!"— —

Dear brethren. Let us draw near with holy reverence in contemplating this divine mystery, and in the first place let me make a few remarks upon the great antitype of the above. Let us then go to Canaan, the country which God promised to Abraham and his seed for a perpetual inheritance, and there we find in process of time God chose JERUSALEM (which formerly was called SALEM, the same where MELCHISEDECK, the king of peace and priest of the Most High God reigned and officiated;) to put his name there for ever.

In this city the TEMPLE OF GOD was built, and at the dedication thereof the glory of the Lord filled the house in such a miraculous manner, that it astonished the wise king of Israel, that he exclaimed, "But will God in very deed dwell with men? Behold the heaven, and the heavens of heaven cannot contain him; how much less this house which I have built!"

Yet at this house and in this city God promised to dwell, and to have respect to the offerings of his people, and to hear their prayers, which were made towards this holy place. We find it was the custom among the God-fearing Jews in every land, in their sacred devotions to set their faces towards Jerusalem. Witness the case of the prophet Daniel.

Even so at the present time every act of Christian devotion that is not made at or towards that holy city, THE NEW JERUSALEM, is not acceptable to God. Now let us consider

I. What is this city?

To ascertain this, we must again look through the telescope with an eye of faith, and we see it is "the Bride, the Lamb's wife;" see Rev. xxi. 9. the church in its triumphant state.

When Adam, who is also called the son of God, Luke iii. 38. was created, God caused him to fall into a deep sleep, opened his side, took a rib, and made him a bride, a help-mate, which Adam recognized and acknowledged to be "bone of his bone, and flesh of his flesh."

So Christ, the second Adam, after he had laid down his life, and was sleeping the sleep of death, his side was pierced with a spear, wherefrom flowed blood and water; and after he arose from the dead, many of the saints that slept arose. Here was a church or a congregation of saints in the triumphant state. Here the Bride, the Lamb's wife, was united to him as the first fruits of the resurrection, and acknowledged of him as bone of his bone, and flesh of his flesh, in their glorified state; for their bodies were like unto the glorious body of their Redeemer.

Through the blood of the cross they had obtained the victory over death, hell and the grave. They could now sing the song of triumph, "Oh death, where is thy sting? Oh grave, where

is thy victory?—Glory be to God who giveth us the victory through our Lord Jesus Christ!

There had long been a church militant,—but not a church triumphant; for she could not be in a triumphant state until she obtained the victory over death.— Christ, who is the head of the church triumphant as man is the head of the woman, is also the head of the church militant, for he united them by a mysterious union with himself. Now let us contemplate

II. This divine union.

"JERUSALEM, which is above, is free, which is the mother of us all." We know there is a close connection between a mother and her children. Paul tells us, Heb. xii. "Ye are come to mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God, the judge of all, and to the spirits of just men made perfect, and to JESUS, the Mediator of the New Covenant.—"

What a glorious union!—The church militant united with the church triumphant, united with angels! This union was already revealed to the patriarch JACOB, by "the ladder which reached from earth to heaven;—upon which the angels of God ascended and descended." Jesus says, "Their angels always behold the face of my father in heaven. Paul says of the angels, "Are they not all ministering spirits sent forth to minister to them, who shall be heirs of salvation?"

United with the church of the First-born, and with God, the judge of all. "For ye are the temple of the living God, as God has said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people, 2 Cor vi. 16.

United with JESUS.—For "Lo, I am with you always unto the end of time." Oh condescending grace! Oh mysterious union, which none but true children of God can realize. But this union and communion is only a foretaste of that perfect union and fellowship enjoyed by the church in the triumphant state, and this creates in her a longing for the time when mortality shall be swallowed up of life.

Truly, in this probationary state, she has reason to rejoice with joy unspeakable and full of glory, on account of the glory of the Lord, which is risen upon her; but more particularly in anticipation of that state of glory and perfection she will ultimately attain to in the resurrection or triumphant state. Therefore she sings,

"Jerusalem, my happy home,
Oh how I long for thee!
When will my sorrows have an end,
Thy joys, when shall I see!"

In this state she was shown to John. Rev. xxi. also vii. This innumerable company clothed in white robes and palms in their hands, I believe are the inhabitants of this great city; a city of such vast dimensions, as would truly hold an innumerable multitude. This is the Father's house with many mansions, spoken of by the Saviour. See the description thereof in the chapter referred to.

Language could not describe.—neither could our senses conceive any thing more glorious. Well may it be glorious since it is the dwelling-place of God and the Lamb, from whose glorious and holy throne emanate inconceivable and inexpressible rays of light, of light and glory. "For God and the Lamb are the light thereof.

This city, though of such vast magnitude, cannot contain all this light and glory, but its divine rays will penetrate the remotest corners of the earth. For "as I live, saith the Lord, the whole earth shall be filled with my glory."

Yea from this throne John saw proceeding the river of the water of life, clear as crystal "in the midst of the street of it, and on either side of the river was

there the tree of life, which yields twelve manner of fruit, and yielded its fruit every month, and the leaves of the tree were for the healing of the nations;—and this fruit and these leaves will continue month after month as long as there are any wounded or diseased among the sons of Adam.

Yes, until the new heaven and the new earth is formed, or until this saying of the Lord will be fulfilled, "Behold, I make all things new. Write, for these words are true and faithful." Then shall the New Jerusalem or the saints of the first resurrection, the inhabitants of this celestial city shine forth in their Father's Kingdom as the sun and the stars for ever and ever among the inhabitants of the new heaven and the new earth.

Whether the descent of the city has reference to Christ's second coming with the saints of the first resurrection and his reign upon earth a thousand years or during the Millenium, as some suppose, is left to every one to think as he pleases. For my part I am inclined to think it has reference to the above, and that this city or the church of the firstborn, the saints of the first resurrection will shine forth with peculiar brightness in the presence of all the inhabitants of the New Earth throughout al the endless ages of eternity.

Thus I have dropped a few thoughts upon this holy and divine mystery, the city whose builder and maker is God. It would have been much easier to take a more comprehensive view of the subject, but as every article written or printed for the public should be more remarkable for its substance and brevity, than for a flow of words, I will therefore hasten to close, after making a few more remarks upon something that more immediately interests us, that is, upon the way of entrance into this city.

Upon this much might be—has been—and is daily said. I will only at present pass a few thoughts for your and my consideration. "Blessed are they that do his commandments, that they may have a right to the tree of life, and enter in through the gates into the city.

By disobeying God man forfeited his right to the tree of life. But since Christ opened the way and removed the two-edged sword by following and obeying his Father's commandments he grants us access to himself, for He is the tree of life.—

The crystal stream that issued from his throne is his divine revelation; in it the tree of life stands. Then let us follow this revelation, and we can often partake of its fruits and enter through the gates into the city.

Remember, there are gates to enter by. The city has three gates on every side, and these gates can only be entered by obeying the commandments. The prophet Isaiah prophesied of this, saying, "Thou shall call thy walls salvation, and thy gates praise."

The first gate through the first wall is entered after we obey the first principles of the Gospel, are saved from our former sins, and received pardon. We have then come to the New Jerusalem; we have entered with praise and thanksgiving through one gate, and are surrounded with the first wall of salvation.

He that sitteth upon the throne is now our light and glory. And if we with the nations of them that are saved walk by the light of this city until death, we shall pass through the second gate and be surrounded with the second wall of salvation. A great salvation indeed, to be saved from all sin, sickness, sorrow, pain and death. And there we shall rest from our labors, and our works will follow us, until the morning of the resurrection.

Then this corruptible shall put on incorruption and this mortal—immortality, and then we pass through the third gate, when death will be swallowed up in victory. Then will we be surrounded with the third wall of salvation,

strong and high and impregnable. For we are not only saved from death, but from the power of it for ever and ever. And for this great salvation, this mighty deliverance God and the Lamb will have our praises and adorations throughout the endless ages of eternity.

THEOCLITUS.

Note of the Editor.

It is not a little remarkable, that our dear and respected correspondent, the author of the above, came to think and write about the same subject with him, who wrote the "Glimpses of Glory" in our January-No. of which our Illinois-brother could have no knowledge. Considering the piece first published merely a rough sketch and outline of the glorious subject, we hope our readers will be pleased now to be presented with a finished picture in glowing colors. Oh that every reader, nay, every one that has ever had the least glimpse of the glory, for which fallen mankind is bought with a price, even the blood of the Lamb, for which all are called, who hear the Gospel's joyful sound, and to which all have access in God's own appointed way,—we repeat that each and all would set out earnestly, and strive manfully, and persevere faithfully unto the end, so as to make his calling and election sure. To persuade as many of our fellowmen to this, is the aim, we trust, of the Visiter and all his correspondents. May God bless every effort for this purpose, and bless our co-laborers with us, that we may learn daily more, how to promote the glory of God in the salvation of men.

SIGNS OF THE TIMES.

There is at this present time a most singular and most universal stir among the different churches and denominations in so-called Christendom. It is admitted and stated by strictly-protestant writers, that Popery lifts up her head as high as ever, and is proselyting by her most devoted servants, especially the Jesuits, so effectually, that hundreds of Protestants, and even of protestant Ministers seek refuge again under her banner, without the protestant churches (with all their Bible-Societies. Tract- and Missionary-Societies, and with all their learning, piety, revivals, &c.) being able to prevent it.

True—there are also strong and powerful efforts made on the part of the Protestants, of which those societies before alluded to —give evidence, not only to convert Pagans to Christianity, but also to counteract the inroads made by Popery into their ranks, by bringing into their fold some of the lost sheep of Romanism. But they labor evidently under great disadvantages, the chief of which is their want of union.

This became very apparent in the last *German Church-Diet* (*Kirchen-tag*) held in the city of BREMEN, in Germany on the 14th and 15th of September last, on the very question in relation to the missions of the Jesuits.

Upon the whole, as there is more hope of one, who feels himself sick, that he may be cured before another, whose disease is still worse, yet he knows it not, nor will believe it, if told;—we were glad to observe, that there is a movement and a voice among Protestants of different names, showing that they begin to feel, there is something wrong, something rotten in their systems, and are not ashamed to own and confess it, though they do not yet rightly know, whence the evil came, where or what it is, and what may be its cure.

We were brought to these reflections by the perusal of an account of a conference held in ENGLAND, (October 20th and 21st last), which consisted of Independents, Baptists, Wesleyans and other Nonconformists, and in which the following statements or, we might say, confessions are made. "That there was great dissatisfaction in the churches;—

that they had compared existing institutions with the New-Testament, and discovered that they had in many important points departed from its directions; that they felt the necessity of an enquiry, Whether the majority of existing ecclesiastical organizations are not essentially defective or erroneous?" &c.

Reference was made in said conference to a recent report of a committee, in which those composing it recorded it as "their deliberate judgment, that notwithstanding all the efforts which have been put forth by the Evangelical Christians in this city (Norwich)—notwithstanding all the sermons which have been preached, the prayers that have been offered, and the efforts that have been made;—there never was a period when the moral and spiritual condition of our city presented a more fearful aspect."

It was further stated, that "in London and England, at this time, adult conversions were a rare thing;—the fact is awful, but undoubted;—and even if we had such an assemblage of gifts and talents concentrated in our preachers as the world never saw, we could not do much. Here was an admitted evil;—what was the cause?"

Note well, dear brethren, these admissions, these confessions and statements are made by *Independents* (a branch of Presbyterians, here in America called Congregationalists,) *Baptists Wesleyans* and *Primitive Methodists*, and other so-called Evangelical Non-conformists themselves. The facts stated are truly awful and lamentable, but their public avowal is no less gratifying to all who have the interests of truth and righteousness at heart.

We must repeat, what we said before, as there is more hope of one who begins to see and own, that he is on the wrong course, that all is not right with him,—than of him, who defends, excuses and justifies his course, whether it is on the direct and broad road to ruin, or on the no less dangerous track of self-righteousness;—so we have more hope of these people, that if they continue earnestly and sincerely to read and examine the word of God, and to follow its directions, they may by the assistance of God eventually find not only the cause, but also the remedy of those evils, which they seem so strongly to feel.

This our hope is further strengthened, when we find it stated, that "the originators of this conference had been led to the conclusion, that the want of prosperity in the churches was occasioned, in no small degree, by a neglect of those provisions specified in the New Testament, as being designed by God for the sustentation of spiritual life."

Let us mark this well, dear reader, and also ponder deeply on what follows. They continue and ask, "What were the essential principles lying at the very base of the Christian church?—The apostles repeatedly described the church under the similitude of the human body, and it would be found that the idea was suggestive of very important truths."

"From Ephes. iv. 16. and Col. ii. 19. they gathered three great principles;—

1. That each member in the church, like each joint in the body, had something to do.

2. That this something was the specific work, which he was fitted to do by his Creator.

3. That upon this properly-regulated activity of each depended the life, health, and efficiency of the whole."

This is truly excellent sentiment, founded upon the words of eternal truth, and confirmed by the experience of all ages since the beginning of the Gospel;—and thank God, it is nothing new to us, for our brethren have ever maintained and practised the same with this difference only (not small in our view,) that our idea of the church is not based merely on a similitude of the human body, but on the express word of God, which declares that the church "IS his

(Christ's) body, the fulness of Him that filleth all in all." Eph. i. 23. "So we being many, are one body in Christ, and every one members of one another." Rom. xii. 5.

From a due consideration of these and other declarations of the word of God, how much more solemn, how much more exalted and sublime the above-stated three principles become, we leave for the present to the serious reader to judge. We ask merely, Can we entertain for one moment the idea, that there can be one, even the very least member of the body of Christ idle or useless?

— — —

But we must refrain from making reflections, and give our readers a few more extracts of said conference as "Signs of the times." It was read there from a certain author, and acknowledged, "that instead of being servants, pastors, (or preachers) had become masters of the church, (or, in other cases, instead of being servants of the Lord, had become mere hirelings of men, time-servers for filthy lucre's sake.)

Again they say, "It was the duty of all Christian people to ask, (Mark well.) What saith the Lord?—and having ascertained His will, to do it, abiding the consequences."

To these and similar expressions we cannot withhold our heart-felt Amen, and we would ask our beloved brethren, if it would be wrong in wishing them God-speed, and praying the Lord, that he would enlighten them still more, and make them also willing to follow the light, as they said, abiding the consequences;—yes, say we, fearless and regardless of consequences?—But it is high time for us to conclude for the present.

Communicated.

Dearly beloved brother. I have thoroughly investigated your kind epistle, and perused it with pleasure. I can annex "Amen" to it, and will therefore by the aid of the Almighty write a few words on some subject, but not for show it is I do it; you need not expect to gain any big words by it. I will proceed in simplicity after the example of Christ, in answer to the question,

"What shall a man or a woman do to be saved?"

and shall touch some of the essential ordinances, illustrating my opinion on them.

First, I think we have to come down, and for those that are not yet highly exalted, it will be no hard task. But to those that are high already in station, in character and piety, it seems almost to be impossible to come down so low as the Gospel requires. Yet let us remember, what is impossible with man, is not impossible with God.

As for example suppose one intends to go to a certain place. The way would be laid out, and you could nearly see to the place, so plain and straight as it is; but he would take quite a different course, and would go on in his self-righteousness, and he would still pursue after his own opinion.

When after going far in his own wrong course, he would at last come to himself, as the prodigal son did, he would see that he is entirely on a different way. Then he would begin to reflect on his pursuits and the result thereof, he would feel mortified to think that his life-time up to the present time has all been spent in vain; and he would humbly enquire, What shall I do to be saved?

What has he to do then? Can he do any thing better than to resolve with the prodigal, and say, "I will arise and go to my father, and will say unto him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants." Has he not to carry this resolution to practice, and prostrate himself before his God and

Redeemer! Should he not with all diligence "search the Scriptures!"

And though he might think, he was nearly at the place, he will find that he has to come back, back to the beginning, and lay a new foundation on that solid rock, (which the builders rejected, and yet has become the chief cornerstone,) and which is immovable.

Well, what is he to do then?—Is it not commanded, that after having repented and believed, every one is to be baptized for the remission of his sins! Let us see what it is to repent and be converted? I will touch repentance as brief as I can, Repent, means to reflect back, to consider our past lives, and to confess before God with an upright heart, that we have sinned. Now some think, remission of sins follows repentance. So I say, but not until faith and baptism has been added to it. Reader, judge for yourself, We never read in the word, that it follows repentance immediately, but we read repent and be baptized, that your sins may be blotted out.

Be converted means in short a change from bad to good, from darkness to light, from error to truth, from sin to righteousness. At first the mind, the heart, the will only is changed, but this will necessarily be followed by a change of life and conduct.

About *faith* it seems not necessary to say much, for all or nearly all think they have faith. (But oh my dear friends let us examine our faith whether it is a a real—a living and a world-overcoming faith! There is a heaven-wide difference between true Christian faith, and every other faith that does or may exist in the world.

If this difference was properly understood, there would be no dispute, whether faith or repentance was first in the order of salvation. These two are so closely and intimately connected, that nine tenths of those, who have experienced both, cannot clearly ascertain, which was first and which last. Now if some of those few, who think they know from experience, that faith was first, and others again, that repentance was first, it seems evident that experience cannot decide the matter.

Nor can reason decide it. Reason is like an expert lawyer, who will defend to-day, what he condemns to-morrow, just as his interest, or as he himself will say, the interest of his client will guide him. He will thus try in one case to make a thing appear black, which is in reality white, and in another case he will try to make you believe, that it is white, what is in truth black as night.

Then oh my friends, let the truth as it is in Christ Jesus, let the word of God decide, and where there is no decision on any point in the word of God, let us not dispute, but leave it to every one's judgment, whether it must not be best to leave the matter undecided, since God saw fit in his unerring wisdom to let it remain so for the present.

Now the question arises, Does the word of God decide the above question, or leave it undecided, whether faith or repentance is first in the order of salvation?— Let us reverently open the Book, and humbly and prayerfully contemplate those passages, which treat on the subject, and then—let each answer the question, as before God, to himself.

But it is evident, that the many passages, where either *faith* or *repentance* are separately mentioned, such as Mark xvi. 16. where no mention is made of *repentance*, or Acts ii. 38. where *faith* is not mentioned, cannot be of any assistance to us, in answering this question, but that we must select some of those only, where both are mentioned in connection.

Let us first hear, what is recorded of the testimony of John *the Baptist*. Paul says of him, Acts xix. 4. "John verily baptized with the baptism of *repentance*,

saying unto the people, that they should *believe* on him which should come after him, that is, on Christ Jesus."—Which let us ask, was first in John's preaching?—

Let us next hear our LORD himself. Mark tells us (i. 15] that Jesus came into Galilee, preaching the Gospel of the Kingdom of God, and saying, "The time is fulfilled, and the kingdom of God is at hand: *Repent* ye, and *believe* the Gospel."—Which, let us ask, was the first in Christ's preaching?—

Let us now hear, what *Paul* has to say on the subject. When he was about bidding a final farewell to his dear *Ephesian* brethren, whom he had not ceased by the space of three years to warn every one night and day with tears, he calls them to witness, how he kept back nothing—"testifying both to the Jews and also to the Greeks, *repentance* toward God, and *faith* toward our Lord Jesus Christ." Acts xx. 21.

Again, when in the epistle to the Hebrews [vi. 1.] the occasion occurs of speaking "about laying the foundation of *repentance* from dead works, and of *faith* toward God. must we not conclude, that all the apostles and all their faithful co-laborers were laying the foundation in the same manner, and in the same order, as JOHN the forerunner, and CHRIST, their Lord and Master had done?

Oh my brethren, would it not be the best, the safest and the wisest course, humbly to follow the words of divine inspiration, simply to preach the word, without presuming to make our own systems, which presumption has been the fruitful mother of all sects in Christendom? And oh let us pray for such a faith, that we all may continue with one accord in the simple teachings of the word of God, nothing doubting, and thus be prepared for a renewal of the promise. "Ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." Acts i. 8.]

For, remember, a blessing is promised to faith as well as to repentance, or baptism, or any other ordinance. I would therefore wish every individual to have true faith, and that he would be so strong in faith (not in opinion, which is the very opposite to faith) as not to be scared by the great adversary, or any thing visible or invisible. And let us also remember, that true faith is only known by the love, which it begets. For if one even had faith so strong as to remove mountains, and had not the love of God, "he would be as sounding brass."

We will now lay aside faith, and speak of another necessary commandment, which is *Baptism*. Jesus, our Lord, says, John iii. "Except a man be born again, he cannot see the kingdom of God." And again. "Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God." Just read that chapter, for it is as plain as any other passage contained in the word of God.

Baptism is as necessary as any other command, and so plain and simple, that it seems to me, it would be impossible to pervert its meaning; yet, strange as it is, there is a great misunderstanding about it, and I believe or rather see, alas! that a great many do pervert it, and try to make it mean any thing and every thing they fancy. Reader! if my words are not in unison with the Gospel, reject them, but "search the Scriptures."

Then you will find it means, as we understand it, *Immersion*. Examine among many other passages for instance Rom. vi. 3. "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death." This shows that we must be buried, and if one should be commanded to bury something, and

he would go, and take a handful of ground, and lay it on that thing, would he have fulfilled the command?

Answer this question for yourself, and consider what follows, "that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life;"—that the body of sin might be destroyed, that henceforth we should not serve sin.' And if we are, as our Lord says, to be "born of water," this cannot be until we are in the water.

As to *trine* immersion, which we believe to be Christian baptism, we cannot see how the command of our Saviour can be duly performed, Matt. xxviii. 19. "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;" without suiting the action to the word as the poet says,

"For word and action must agree,
If Jesus Christ shall make you free."

Let this suffice, and we will proceed to the *holy Kiss*. What about this! Why, I think it is an express command of our Saviour, that new commandment, by which "shall all men know that we are his disciples, if we have love one to another." John xiii. 34. 35. This commandment was no less than five times repeated by his apostles, and in a manner, that there can be no mistake. See Rom. xvi. 16. 1. Cor. xvi. 20. 2. Cor. xiii. 12. 1. Thess. v. 26. 1. Pet. v. 14.

I will merely add, that we perform this ordinance because it is commanded and for the purpose of showing love one to another.

To be concluded in our next.

CORRESPONDENCE.

Letters received up to Feb. 3.

From Gettysburg, Pa. with 2 subscr. Somerset co. Pa. 1 do. Johnstown, Pa. Newlondon, Henry co. Iowa 1. New-Paris, Elkhart co. Inda. Accident, Allegeni co. Md. about a number of books. (Some of these books we might procure for you, but not all. To print them ourselves, is out of the question.) Do. 1. subscr. Mt. Morris, Ogle co. Ill. 5. Pattonsville, Bedford co. Pa. Bowmansmills, Rockingham co. Va. 3. Shenandoah Ironworks, Page co. Va. Lagro, Wabash co. Inda. 1. Stark co. O. Somerset, Wabash co. Inda. 1. New-Berlin, Stark co. O. 1. Libertyville, Jefferson co. Iowa. (The books have been sent.) Dayton, Rockingham co. Va. 5. Knox co. O. 1. Shaferstown, Lebanon co. Pa. (The minute has been sent with last No.) Dayton, O. Plattsburg, Clinton co. Mo. (The books have been sent.) Woodbury, Bedford co. Pa. Centreville, Somerset co. Pa. 5. Martinsburg, Blair co. Pa. 2. Lavansville, Somerset co. Pa. Canton, O. Gettysburg, Pa. Hillsboro', Washington co. Pa. Johnstown, Cambria co. Pa. 4 (not paid.) Ephrata, Lancaster co. Pa. 1. Sidney, Shelby co. O. 1.

OBITUARY.

Died in the Conamaugh congregation, (Cambria co. Pa.) on the 7th day of December last, Christian Good, Sr. in the 74th year of his age. He was a deacon of the church for upwards of twenty years.

As a church-member, citizen, and neighbor, he was, generally loved and respected by all who knew him. Funeral-text, "And I heard a voice from heaven, saying unto me, Write, blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Rev. xiv. 13.

ANSWER TO QUERIES.

Letter dated Jan. 25, 1853.

To the Editor.

Dear brother in the Lord!

I embrace the opportunity of writing a short epistle to you by way of contribution to the Visiter. I will try to answer through its columns a question

found in the April and May No. of Vol. 1. page 230.

The question reads thus:

"Have I a right to defend myself against robbers?—Or, Does God give a person privilege to take the life of another in self defence, to save his own life?"—

I answer, NO.—Nowhere in Scripture have I found any such privilege given. But I find a great many prohibitions.

First, God says, Exod. xx. 13. "*Thou shalt* NOT *kill.*" Now it is plain, that this expression gives no such privilege as that contained in the query above.

Again, Matt. v, 39. the Lord says, "But I say unto you *that ye resist not evil.*" Now if we are not to kill, not to resist evil, where, I ask, is the privilege given to resist, or defend ourselves, or to take life?

But again: Paul says in his second epistle to Tim. ii. 24. "*The servant of the Lord* MUST NOT STRIVE, *but be gentle unto* ALL MEN," (Robbers as well as others.)—Now I would think it a strange kind of GENTLENESS, to take the weapon of DEATH, and KILL his fellowman!

But, says one, what will you do, if a robber or robbers come upon you?—Well, I don't know exactly, what I WILL DO, if ever such a trial should occur to me. But I know what I wish I may have grace to do; that is, to submit meekly to my fate. The Lord granting me grace, I hope with prayer and resignation to submit to death at the hand of a robber as meekly as I would, if death approach in the form of a disease.

I have given but a few quotations from Scriptures; not because we have not many to give; but because we wish not to occupy much room with our weak remarks.——

Fraternally yours
J. W.

(Right glad are we, that this question, so long overlooked and left unanswered, has at last caught the eye of a brother, who was willing and able to answer it so briefly, yet so satisfactory and conclusively. We hope to hear from him again. Ed.)

* * *

Letter from Indiana, dated January 9, 1853.

Much beloved brother. I this day take up my pen in hand to write to you a few lines in relation to the G. V.—It seems we have a chance of reading a periodical that is published in the brotherhood. I have studied a good deal about it; but I cannot see where there can anything bad result therefrom, and I came to the conclusion, that I would take it.——

The apostle Paul writes and says, I. Cor. xiii. 2. "When I was a child I spake as a child, I understood as a child, I thought as a child, but when I became a man, I put away childish things. For now we see through a glass darkly; but then face to face. Now I know in part, but then shall I know even as also I am known. And now abideth faith, hope, charity, these three, but the greatest of these is CHARITY."

It seems that there are a great many thousands of precious people mistaken in this one thing,—CHARITY. If the greatest of the above mentioned three is charity, I ask, where is the charity in the sectarian fraternities? Because the apostle Peter tells us, "to greet one another with a kiss of charity." There are thousands of people in this world, that say, if we have faith, it is all that is necessary.

But the apostle seems to think, that charity is the greatest. I fear if we have not charity enough for our brethren to greet them with a kiss of charity, our faith becomes a dead faith, and it will profit us nothing: and more than that,

when we deny these things by our actions, we have not got that love towards God's word, that we should have. But if we have respect enough to God's word, to greet one another with a kiss of charity, and from the heart obey all the commandments, that God has enjoined upon us,—then when we lay these bodies down to rest, and faith and hope ceases,—then nothing but pure love and charity remains.

Then I ask again, Where is this charity, if there is not a manifestation of it here on earth! Is it not certain, dear friends, when faith and hope vanishes in death, and we have not got that perfect love or charity, that then there will be fear; that then we will be ranked with the fearful and unbelieving?

A. L.

* * *

Indiana January 7, 1853.

Dear brother. I send you with this a new subscriber, He wishes you to send him the G. V, from the commencement of the second volume. — — Be assured I take a great interest in your paper and am trying to obtain subscribers all I can. But the other laboring brethren here take no interest in it, but rather oppose it if any thing, and so I have not done much yet. Some of our young & intelligent brethren will read it, if I lend it to them, and perhaps they take it after a little. We love to read your paper on account also because your children help to get it up. We would like to see them. We and the children send you all our love.

[We should like very much to see you all with us. If you should imagine however, that our children are alone in helping us in our manifold labors in connection with the Visiter, we must say, that we have had for nearly a year, and must have hired help, in order to do what we have to do from month to month. There is more work to be done, about the bringing out the Visiter, than probably most of our dear readers are aware of. There are often four and five persons at work at one and the same time.]

* * *

From an aged brother in Ohio.

January 19. 1853.

Loving brother and sister.—After my greeting to you, wishing you the grace of God, and the fellowship of his good Spirit through Jesus Christ our Lord, I inform you, that our state of health is reasonable at present, thanks be to God for his unbounded mercy he has bestowed upon us unworthy creatures and dust of the ashes; hoping these few lines may find you all enjoying good health both in soul and body.

The days are now coming wherein I have to say with the wise man, I have no pleasure in them. My age is now threescore and eight years, and I must say with old father Jacob, "Few and evil were the days of thy servant."

I still have received the No's of the Visiter of last year, and have read them with satisfaction. I wish to give the praise unto God for the many admonitions I received, and to thank him for the gift he bestows upon man to expound his word. For every good gift is from on high, therefore let God have the honor. (Amen.) — —

Dear brother. Bear with me in love. There is one expression in the first No. of the German Visiter page 3. that is almost too hard, namely that those who were not in favor of this publication, should send it back to hell from whence it came.

(Yes, dear brother, we can bear with you in perfect love, and thank you for your candor. We are glad you found nothing objectionable in the English Visiter, which you received for nearly 2 years. For our part, we must confess, we find much in our own compositions objectionable, and that we use sometimes hard words, though we try all we can to avoid them.

It is said of a certain minister *Andrew Fuller*, of Kettering (England) that his natural temper, though neither churlish nor morose, was not distinguished by gentleness, meekness, or affability. He could rarely be faithful without being severe; and, in giving reproof, he was often betrayed into intemperate zeal. Once, at a meeting of ministers, he took occasion to correct an erroneous opinion, delivered by one of his brethren: and he laid on his censure so heavily, that Dr. Ryland called out vehemently, in his own peculiar tone of voice, "Brother Fuller! brother Fuller! you can never admonish a mistaken friend, but you must take up a sledge-hammer and knock his brains out."

We must own to the same failing, and are, God knows, really sorry for it. But, dear brother, in the present case you have strangely misunderstood me, which I ascribe to nothing but this, that the German is not so perfectly understood by you as the english. In the paragraph, you have reference to, we speak of temptations to pride or love of honor and power and conclude, "O dear brethren, let every *temptation* of this kind be sent back to hell from whence it came &c. Now we believe temptations come from thence, and God permits them to try us, but we are not to entertain and harbor them. Do you not think so too, dear brother?)

These words are the most objectionable that I have found; if I am wrong to make mention of them, bear with me. I won't object to the Visiter yet. You may still send them on, till I tell you to stop sending them.

My mind is, if the Lord spares me and enables me and nothing happens, to go to the Yearly-Meeting again. If we live so long, we can talk more about it of these things.— — —

M. & J. M.

TO OUR SUBSCRIBERS.

Two No's more will complete this volume, and the question naturally arises, "*Shall the Visiter be continued?*" — The decision of this question we submit to you, to whom it rightfully belongs.

Thus far, we must own with humility and gratitude, that under the blessing of God our weak efforts have been crowned with moderate success, in as much we have ample evidence, that our dear readers are generally well satisfied, and some have already sent in subscriptions for the next volume.

Thus encouraged we feel willing by the permission of the Lord and with His assistance to continue our labors for another year, and to commence our third volume, as soon as the present one is completed. By that time we will have given 7 No's in German extra, as a proof of our desire, to do rather a little more, than our conditions would require.

Wishing to improve the outward appearance of the Visiter, we contemplate to procure NEW TYPE for the third volume, if the support will warrant the expense, and with regard to its contents, we will only say, that we hope with the assistance of our correspondents, old, and new to make our columns more and more interesting and useful.

For the purpose to enable us to prepare for the improvements intended, we should like to hear from All our subscribers before the conclusion of this volume. If they were satisfied with the price, we would feel satisfied with the support, and it is only with a view of reducing the price as soon as possible, that we would wish a further increase of subscribers.

TERMS. Single copy, one year.— $1,00. Six copies for $5,00;— Twelve copies for $10,00. Twenty-five copies for $20,00.

* * *

For the Gospel-Visiter.

From a brother in Pennsylvania.

A friendly admonition to the brethren and sisters in the Lord, especially the young.

"*Be ye steadfast, immoveable, always abounding in the work of the Lord.*" 1. Cor. xv. 58.

The propriety of this admonition is more strongly enforced in the word of our blessed Master, in the words, "Strive to enter in at the straight gate," thereby intimating not only that the passage is narrow, but that it is beset with enemies;—beset, on the right hand and on the left, with enemies both cunning and formidable.

And be assured, Oh brother or sister, that whatsoever your circumstances in life are, you must meet and encounter them. It will therefore be prudent in you, to survey them attentively in your own reflections, that you may see what you are to expect, and that also you may consider, in what armor it is necessary you shall be clothed, and with what weapons you must be furnished, to manage the combat.

You have often heard them marshalled as it were under three great leaders, the flesh, the world, and the devil; and according to this distribution I would call you to consider the forces of each, as setting themselves in array against you. O that you may be excited to take to yourself the whole armor of God," and to acquit yourself like a man, a Christian, and a true follower of the Lord!

Let your conscience answer, whether you do not carry about with you a corrupt and degenerate nature. You will, I doubt not, feel its effects. You will feel, in the language of the apostle, who speaks of it as the case of Christians themselves, "the flesh lusting against the spirit," so that you will not be able, in all instances, to do the things that you would."

You brought irregular propensities into the world along with you, and you have perhaps often indulged those sinful inclinations, that you have greatly increased their strength; and you will find in consequence of it, that these habits cannot be broken through without great difficulty.

You will, no doubt, often recollect the figures in which the prophet describes a case like yours; and you will own that it is justly represented by that "of an Ethiopian changing his skin, and a leopard his spots." It is indeed possible, that at first you may find such an edge and eagerness upon your spirits, as may lead you to imagine, that all opposition will immediately fall before you.

But, alas! I fear that in a little time these enemies, which seemed to be slain at your feet, will revive, and recover their weapons, and renew the assault in one form or another. And perhaps your most painful combats may be with such as you had thought most easy to be vanquished; and your greatest danger may arise from some of those enemies, from whom you apprehended the least, particularly from pride and from indolence of spirit; from a secret alienation of heart from God, and from an indisposition for conversing with him, through an immoderate attachment to "things seen and temporal," which may be oftentimes exceedingly dangerous to your salvation, though perhaps they be not absolutely and universally prohibited. In a thousand of these instances you must learn to deny yourself or you "cannot be Christ's disciple." Matt. xvi. 24.

You must also lay your account to find great difficulties from THE WORLD, from its manners, customs and examples. The things of the world will hinder you one way, and the men of the world another:—Perhaps you may meet with much less assistance in godliness than you are now ready to expect from good men.

The present generation of these is generally so cautious to avoid every

thing that looks like ostentation, and there seems something so insupportably dreadful in the charge of enthusiasm, that you will find most of your Christian brethren and sisters studiously to conceal their virtue and their piety;—much more than others study to conceal their vices and their profaneness.

But while, unless your situation be singularly happy, you meet very little aid one way, you will, no doubt, find great opposition another. The enemies of true religion will be bold and active in their assaults, while many of its friends seem unconcerned, and one sinner will probably exert himself more to corrupt you than ten Christians to secure and save you.

They who have been once your companions in sin, will try a thousand artful methods to allure you back again to their forsaken society; some of them, perhaps, with an appearance of tender fondness, and many more by the almost irresistible art of ridicule: that boasted test of right and wrong, as it has been wantonly called, will be tried upon you, perhaps, without any regard to decency, or even common humanity.

You will be derided and insulted by those, whose esteem and affection you naturally desire, and may find much more propriety, than you imagine, in that expression of the apostle, "the trials of cruel mockings," which some fear more than either sword or flames. This persecution of the tongue you must expect to go through and perhaps may be branded as a lunatic, for no other cause than that you now begin to exercise your reason to purpose, and will not join with those that are destroying their own souls, in their wild career of folly and madness.

And it is not at all improbable, that in the mean time Satan may be doing his utmost to discourage and distress you. He will no doubt raise in your imagination the most tempting idea of the gratifications, the indulgencies, and the companions you are obliged to forsake; and give you the most discouraging and terrifying view of the difficulties, severities, and dangers, which are, as he will persuade you, inseparable from religion.

He will not fail to represent God himself, the fountain of goodness and happiness, as a hard Master, whom it is impossible to please. He will perhaps fill you with the most distressful fears, and with cruel and insolent malice, glory over you as his slave, when he knows you to be the Lord's freeman.

At one time he will study, by his vile suggestions to interrupt you in your duties, as if they gave him an additional power over you. At another time he will endeavor to weary you of your devotion, by influencing you to prolong it to an immoderate and tedious length, lest his power should be exerted upon you when it ceases.

In short this practised deceiver has artifices, which it would require volumes to display, with particular cautions against each. And he will follow you with malicious arts and pursuits to the very end of your pilgrimage, and will leave no method unattempted, which may be likely to weaken your hands and to sadden your heart, that if, through the gracious interposition of God, he cannot prevent your final happiness, he may at least impair your peace and your usefulness as you are passing to it.

This is what the people of God feel, and through all ages have felt more or less, and what you will feel in some degree or other, if you have your lot and portion among them. But, after all, be not discouraged: "Christ is the Captain of your salvation." It is delightful to consider him under this view. When we take a survey of these hosts of enemies, we may lift up our head amidst them all and say, "More and greater is He that is with us, than all those that are against us."

Trust in the Lord Jesus Christ, and you will be "like Mount Zion, which cannot be removed, but abideth forev-

ter." When your enemies press upon you, remember you are to "fight in the presence of God." Endeavor therefore to act a gallant and a resolute part;—endeavor to "resist them steadfast in the faith."

Remember, "He can give power to the faint, and increased strength to them that have no might." He has done it in ten thousand instances already, and he will do it in ten thousand more. How many striplings have conquered their gigantic foes in all their most formidable armor, when they have gone forth against them, though but as it were "with a staff and a sling in the name of the Lord God of Israel."

How many women and children have trodden down the force of the enemy, and "out of weakness have been made strong. Amidst all the opposition of earth and hell, look upward and forward, and you will feel your heart animated by the view. Your Saviour is near; he is near to aid you, he is near to reward you. When you feel the temptation press the hardest, think of him who endured even the cross itself for your rescue.

View the fortitude of your divine Leader, and endeavor to march boldly in his steps. Hearken to his voice, for he proclaims it, aloud, "Behold, I come quickly, and my reward is with me."—"Be thou faithful unto death, and I will give thee a crown of life."

And oh how bright will it shine, and how long will its lustre last! When the gems, that adorn the crowns of monarchs and pass—instructive thought!—from one royal head to another through succeeding ages and centuries, when they are melted down in the last flame, the crown of the faithful, is "a crown of glory, which fadeth not away." 1. Pet. v. 4.

It is indeed true, that "such as turn aside to crooked paths," will be "led forth with the workers of iniquity," to that terrible execution which divine justice is "preparing for them," and it would have been "better for them not to have known the way of righteousness, than after having known it, to turn aside from the holy commandment."

But I would by divine grace "hope better things of you." And I make it my heart's prayer for you, my dear brethren and my dear sisters, that you and I with all the household of faith may be "kept by the mighty power of God," kept as in a garrison on all sides fortified in the most secure manner, "through faith unto salvation."

ARISTOBULUS.

SELECTED FOR THE YOUNG.

THE DELUGE.

When Adam died he was nine hundred and thirty years old. People in those days lived to a very great age. Seth, one of Adam's sons, lived to be nine hundred and twelve years old. And there was one very old man, the oldest that ever lived, who was nine hundred and sixty nine years of age when he died. His name was Methuselah.

Methuselah had a son, called Lamech, and Lamech had a son, called Noah, who was a good man; and God loved him, and took care of him and his family in a very remarkable way. I am going to tell you about it in this story.

There were a great many people in the world, at the time when Noah lived. And they were very wicked people. They did not fear God. They did what they knew was sinful, and God became greatly displeased with them. He thought that he must punish them severely for their wickedness. He determined to destroy them all, except Noah and his family; and to do it by bringing a great flood of waters upon the earth, so that men and women and children, and the beasts and creeping things, and fowls of the air should perish in the waters.

God told Noah what he intended to do; but that he would save him and his family from being destroyed, and also a certain number of living creatures,—beasts and birds and creeping things,—so that the earth might be filled with them again after the deluge, or great flood, was over.

Noah might have wondered how this could be done,—how he and his family could escape, while all around them were perishing in the waters. But he knew that God could do all things that he pleased. He had faith in God, or *a sure belief*, that every thing which he said or promised would certainly happen.

God told Noah *how* he and his family should be saved,—that it would be in a large house, made so much like a boat as to float upon the waters. And God also directed Noah how to make this *ark* as it was called. He told him out of what kind of wood to make it, of what shape, and how large it must be.

The ark was to be about 500 feet long, 90 feet broad, and between 50 and 60 feet in height. It was to have three decks, or stories, and to be divided into a great many rooms. It was to be smeared over with pitch, both within and without, to keep it from leaking. The light was to come into it from the top or roof, through a great window; and on one side was to be the door, so made that, after they had all gone in, it could be closed very tight, and keep all the water out, if it should, at any time, when the waves rolled high, dash against it.

It was a great work for Noah and his family to undertake. He had three sons to help him,—Shem, Ham and Japheth, and perhaps his wife and the wives of his sons did something too. It is not at all probable that his acquaintances or neighbors gave him much, if indeed any, assistance. They rather mocked at him, and thought him a very foolish man for undertaking so laborious, and what appeared to them to be so useless a task.

Noah, notwithstanding, told them what God had threatened, and warned them of their danger. He exhorted them to repent of their great wickedness, and beseech God to have mercy on them. But it was all in vain. They kept on in their wickedness, and in mocking Noah, and despising God; while he kept on, obeying and trusting God and building the ark.

His *faith and obedience* held out a long time. For the ark was so large, and there were so few persons to do the work, that it was one hundred and twenty years before it was completed.

At last the ark was ready, and God directed Noah and his family to go into it. "Come," said he "thou and all thy house into the ark: for thee have I seen righteous before me in this generation.

So Noah drove the different kinds of animals into the ark, as God had commanded him. There were a great many, and it must have taken a long time to get them in, and to place them all right in their different rooms. They went in by pairs; a male lion and a female lion,—a male elephant and a female elephant, and so on. And the birds came flying down;—a male eagle and a female eagle, and so with all the rest. And the creeping things came crawling along, two and two. It must have been a strange sight, and the people must have wondered much to see it. It was God who made them come, and go into the ark. Noah could not have done it, nor any other man. God, you know, can do any thing that he chooses, for he is almighty.

There were rooms in the ark for the different kinds of food that Noah and his family, and the animals would need. He had procured it, and stowed it away to be ready for use. To do this must have been no small part of his labor in getting every thing ready for the deluge. He was, at this time, six hundred years

old;—far advanced in years, indeed, for such an undertaking, as we should think. But he was still strong and healthy, and able to do a great deal of hard work. I dare say he was a *temperate* man, and lived in a plain and simple way. If people would do so now, they would have much better health and more strength, and live longer. They would not live, however, to be as old as Noah: for since the flood some great change has taken place in the bodies of men, and it is the will of God that the period of human life should be greatly shortened. We think it a great age if a person lives even to be one hundred years old.

After getting in all the animals, Noah and his family went into the ark, and, as the Bible tells us, *the Lord shut him in*. God, in some way, caused the great heavy door of the ark to be closed tight, so that all inside of it should be safe from the approaching deluge.

The Lord shut him in. How secure Noah must have felt, thus to be taken care of by God himself! His *trust in God* was unshaken. He knew that all things would go well with him and his family, while the ark was riding over the waves, and while his wicked, miserable fellow-men were drowning around him. He knew this, because he knew that God had promised it, and that God was a God of infinite power, able to fulfill his promises, and of unchanging truth, always doing as he said he would do. Happy Noah! And happy those who, like him, have an unshaken confidence in God, and feel themselves safe under his almighty protection!

My dear reader, have *you* this confidence in God! Have you gone into *that ark of safety* which he has provided, to secure you against a vastly greater evil than *the deluge* was.

You know, he has told us, in the Bible, what a dreadful punishment will fall upon the wicked in the future world, who do not repent of their wickedness before they die, and trust in the Lord Jesus Christ to save them.

Jesus Christ is our only ark of safety. God has provided it for us. He sent this Saviour into the world, that "Whosoever believeth in him should not perish, but have everlasting life."

This ark of safety is all ready for those who will enter into it. The door is wide open. Jesus Christ is ready to receive all who will come to him, truly sorry for their sins, and trusting alone to what *he did and suffered*, for the forgiveness of their sins.

My dear reader, if you have not entered into this ark of safety; if you have not trusted in Christ,—delay to do it no longer. A deluge is coming,—the deluge of God's terrible displeasure against sin in the future world. Fear lest it may overwhelm you in dreadful and hopeless ruin!

Now enter *the ark of safety* and let *the Lord shut you in*, to be safe for ever, under his almighty care.

For the Visiter.

"IT IS FINISHED." John xix. 30.

John hath written, that when the Saviour knew, that all things were now accomplished, that the Scriptures might be fulfilled, he saith, "I *thirst*." And having received some vinegar upon hyssop, and put it to his mouth, he said, "*It is finished.*

Now the literal import of these words were, that Jesus himself had fulfilled the law, and had done all things as written concerning him by Moses and the Prophets, that if he even now expired, and did no more, the Scriptures would have been fulfilled so far. By his sufferings and death the ransom was paid, and without his sufferings man's salvation could not have been effected.

Of this salvation the prophets have enquired, and searched diligently, who prophesied of the grace that should come unto you. Searching what, or

what manner of time the Spirit of Christ, which was in them, did signify, when it testified beforehand the sufferings of Christ and the glory that should follow, and the glorious result thereof, which things the angels desired to look into.

Now, dear fellowman, although it is finished,—Adam's sin is cancelled,—the plan of salvation completed, (as respects the part of God,) and the conditions thereof given in the New Testament;—when the good seed is sown in our hearts, or when the glad tidings of this great joy is made known to us, and we then permit the fowls of the air to carry the good seed away, there can be no fruit.

Or, if the seed fall upon stony ground, and the heat of the sun scorch it;—or, if the cares and riches of this world choke it, and it brings no fruit to perfection, what will it avail us, that "it is finished?"—Nothing, nothing at all.

Yea, methinks, much less than nothing. For if he had not come and done, what no other man did do, we would have had some excuse. But now we have no cloak for our sins, in as much as he that knoweth to do good, and doeth it not, unto him it is sin.

Hence we hear the Saviour say, "Heaven and earth shall pass away, but my words shall not pass away." And the prophet says, "As the rain and the snow, which cometh down from heaven, returneth not void of accomplishing that whereunto it was sent, so shall my words be."

Now, beloved fellow-traveler, how was it in the case of NINEVEH? "Yet forty days and Nineveh shall be overthrown." Did not his word accomplish that whereunto it was sent? Yea, verily I believe it did. And if the people of Nineveh had not repented, they would have been destroyed in the overthrow of the city, and again the word would have accomplished that whereunto it was sent,

Since the words of the text were uttered, "It is finished," the plan of salvation is completed, and we hear the Saviour say to his disciples after his resurrection, "Go ye into all the world, and preach the Gospel to every creature, (to all the sons and daughters of Adam), whosoever believeth and is baptized, shall be saved, and whosoever believeth not shall be damned."

Now dear fellow-mortals, this is also "finished:"—that if those of us who live under the glorious dispensation of the Gospel of Jesus Christ, and neglect so great a salvation, "how shall we escape? For it is "finished!" "he that believeth not, shall be damned."

No man in his right mind would lay himself into a fire, because he is confident it would burn him, that is, he believes or we may say, knows it would. Now if we neglect our duty toward God, it is because we suffer the god of this world to influence our minds so much, and because we set our affections so much upon the things that belong to this world, that our greatest interest, yea, our everlasting All, the salvation of our poor souls, only occupy a secondary place or part (if any at all) in our hearts, and consequently we don't believe the Gospel, as we should believe it.

Hence, alas! "it is finished. that the Lord Jesus Christ will come in flaming fire, taking vengeance on them that know not God, and obey not the Gospel of our Lord and Saviour Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power."

Yea, the day will come that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts.

But, beloved, a consolation is left for them that fear the name of the Almighty God. Yea, they shall thrive as the calfs of the stall. Hence how reasona-

ble that we should seek the Lord, while he may be found, and call upon him, while he is near.

For soon we all will be numbered with the pale nations of the dead, and have nothing more to do with all that is done under the sun, until the great judgment-day, when it will be completely finished ; (!) and if we have not made our peace with God, while in a state of probation here on earth, it is to be feared, we will tremble at his coming, and call to the rocks and mountains to fall on us, and hide us from the face of him, that sitteth upon the throne, for the great day of his wrath is come, and who shall be able to stand ?

Then it will be finished ; the day of grace will be forever past ;—then shall the Son of man come in his glory, and the nations shall be gathered before him, and as a shepherd divideth his sheep, so shall he separate the righteous from the wicked. And he shall say to the wicked, "Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels &c."

But to those on his right he will say, "Come up, ye blessed, and inherit the kingdom of my Father prepared for you from the foundation of the world."

Oh then, dear friends, let us watch and pray and strive to walk the narrow way ; for if we should be so happy as to gain that blest abode, it will certainly be as the poet says,

"When we've been there ten thousand years,
Bright shining as the sun,
We've no less days to sing God's praise
Then when we first begun."

May the Lord have mercy upon all his creatures, is the prayer of my reader's unworthy fellow-traveler,

PHILOM.

P. S. Dear brother, and fellow-traveler. Your reply to Philom in the October No. is not at all despised or spurned at by me. But it does not give the satisfaction required because it does not give scriptural authority for those ceremonies alluded to, and the larger treatment of the subject has not yet appeared.

[Will not some dear brother try to give the larger treatment desired by our loving brother ? Ed.]

* * *

Communicated.

A few lines for the Visiter.

My beloved brethren in the Lord and fellow-laborers in the Gospel. The apostle Peter says 2. Ep. i. 5-7. "And besides this giving all diligence, add to your faith, virtue ! and to virtue, knowledge ; and to knowledge, temperance ; and to temperance, patience ; and to patience, godliness ; and to godliness, brotherly kindness ; and to brotherly kindness, charity."

This work is of great moment. Observe therefore these rules : Enter upon it with right intentions ! Aim at the glory of God in the person's salvation ! Do it not to get a name or esteem to thyself, or to bring men to depend upon you,—or to get thee followers ;—But in obedience to Christ and to his word, and in love to the souls !

And do not as those who run for numbers, in order to gratify their own carnal selfishness ; but try to draw them under the influence of His word, who liveth and abideth forever.

Delay not purposing to instruct them in the fear of God, and not in the fear of man ! Do it speedily ! Teach them to observe every intended means of grace ! Show to them, that it is your heart's desire to do them good, while we have time and opportunity !

May the grace of God abound with us all.

J. S. H.

From a dear young brother.

Dearly beloved brother in the Lord. I will by the help of the Lord try to insert a few lines in my weakness, not to show myself by it, but in humility we ought to find ourselves deeply indebted to pray unto the Lord for all our undertakings.

We read in Luke's Gospel xvi. 19. that "there was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day." And in the same chapter we can read that there was a certain poor man, who was named Lazarus. To go short, it came to pass, that the poor man died, and was carried by angels into Abraham's bosom; and the rich man also died, and in hell he opened his eyes.

Now we have two examples before us, showing that there are two ways to eternity, and on either of these ways we are traveling, and that without delay. Oh how ought we deeply to consider ourselves, whether we are traveling with the rich man or with Lazarus! If you are on the broad way,—oh turn, turn; for why will you die!

Again—the rich man in hell cried out unto Abraham, I pray thee therefore, father, that thou wouldest send him to my father's house: for I have yet five brethren; that he may testify unto them, lest they also come to this place of torment.

It is likely he knew their minds and lives, and knew that they were hastening thither, and little dreamed that he was there; yea, and would little have believed one, that should have told them so.

It is just like a man who is driving sheep over a bridge, and something meeting them, and hindering their passage, one of the lambs leaped upon the wall of the bridge, and his legs slipping from under him, he fell into the stream. The rest seeing him, did one after one leap over the bridge into the stream, and were all, or almost all drowned.

Those that were behind did little know what was become of them that were gone before, but thought, they might venture to follow their companions. But as soon as ever they were over the wall, and falling headlong, the case was altered.

Even so it is with unconverted, carnal men. One of them dieth and drops into hell, and another follows the same way; and yet they will go after them, because they think not whither they are gone.

But oh! when death has once opened their eyes, and they see, what is on the other side of the grave, even in another world,—then what would they give to be where they were!

Moreover—there is a subtile malicious enemy, that is unseen of them, and who plays his game in the dark, and it is his principal business to hinder their conversion, and to keep them where they are.

He is persuading them, not to trouble their minds, and not to believe the Scriptures, to think ill of a godly life, or to think that more is enjoined than need be;—that they may be saved without conversion, and without all this stir; & that God is so merciful that he will not damn any such as they are.

At any rate they may sleep on in their sins a little longer, and take pleasure, and follow the world a little longer yet, and then let it go and repent hereafter, and by such juggling, deluding cheats as these the devil keeps most men in his captivity, and leadeth them to his misery.

These and such like impediments, do keep so many thousands unconverted, while God hath done so much, and Christ hath suffered so much, and his servants have said so much for their conversion.

When these reasons are silenced, and they are not able to answer their Lord, that calls after them "Turn ye, turn ye: why will you die?"—then they will wail, and lament their foolishness, when it is too late.

I have now done my part in this work, but I still invite thee, to turn unto God and live. I have cast the seed, but it is not in my power to give an increase. I can go no further with my message: I cannot bring it to your hearts.

H. H.

COMMUNICATED.

Dear brother.—The following is a copy of an attempted translation of the well-known hymn (No. 326. Psalterspiel)

"Mein Salomo, dein freundliches Regieren," composed by Dr. Richter in Halle about 1676.

If only a part of the beauty has been transferred from the original into the present form, I shall feel satisfied. The original composition I think is the best witness of the deep and dignified piety of the age which produced it.

I love the feeling awakened by the perusal of those pious breathings of Zion, which are so characteristic of a better time.—How unlike most of modern effusions of what I cannot call by a better name than "Pious froth."!—

(This communication came too late for insertion in last No. and another version of the same hymn was in type already waiting for a place, which it found in that No. But the present one has certainly its own merits and beauties, and we cannot hesitate to give it also to our readers. Ed.)

Another Version of the German Hymn:

"Mein Salomo, Dein freundliches Regieren ꝛc."

JESUS, my King! Thy tender sweet control
Hushes the pains which made my spirit sigh.
Whene'er my timid heart to thee draws nigh,
Thy gladdening Spirit quickly cheers my soul;
Thy looks of love smelt down my sensual ore,
And fears and troubles tear my heart no more.

This gracious Friend such golden gifts imparts,
As earth with all her boasting can't prepare,
Look at the world! Her riches light as air!
She can't the drooping cheer with all her arts.
My Jesus can, and does abundantly,
When all earth's painted pleasures falsely flee.

Thou dearest Friend! how happy is the heart,
Which, trembling at the terrors of the law,
Hastened to Thee, when first Thy smiles it saw,
To taste the sweetness which they do impart:
Which every fear and anxious doubt dispel,
And whisper to the spirit: All is well!

Truly, blessed Jesus! if Thy looks of love,
My saddened heart thus softly penetrate,
They may a purer light within create,
To lead me to thy Father's heart above,
In which we naught but free forgiveness need,
And see to streams of grace, new streams succeed.

The more my heart to God, my Father, press,
The more His strength and blessing I receive,
And after earth's vain pleasures cease to grieve—
That else my heart did dampen and distress;
The more I taste of my kind Father's grace,
The more I thirst and long for Holiness.

The stream of grace that flows into my soul,
"Becomes a well of living water" there
That flows into the sea of life so fair,
Whence streams of life unceasingly forth-roll;
And if this stream retain in thee its course,
The Spirit's fruit will bless and crown thy hours!

If God His glory in the soul reveal,—
The love that flows from His approving face,
It will confirm in thee the life of grace,
And Wisdom's mysteries at once unseal;
Yea, in thine heart its own bright image form,
And sin forever of its strength disarm.

That which the law is impotent to give,
Thy matchless grace at once for us procures.
Reluctant hearts to goodness it allures,
By holy precepts teaches how to live;
From strength to strength with gentle hand supports,
And with forbearing patience rules our hearts.

On Christ above my panting heart would gaze!
Oh! visit me, bright day-spring from on high.
The light of truth, and truth of grace may I
With deep assurance see by thy clear rays,
No clouds of sin can be so thick and drear
As those which let not Thy kind love appear!

Whene'er o'erwhelmed, my face is hid in dust,
And quenched my filial confidence in Thee,
When, law-assailed, my timid faith would flee;
And only terror fills my heaving breast,
Oh! then reveal to me Thy Father-heart,
Revive my strength and confidence impart.

Now can I rest my Saviour, in Thine arms,
Thou, Thou shalt be my everlasting peace,
To praise Thy love, my song shall never cease—
My soul's enraptured by thy holy charms,
All I despise, since Christ, my Life, is mine,
It is enough! my spirit breathes in Thine!

ANONYMOUS.

Another Letter from a young brother.

Beloved brother. I have perused your communications;—found it both efficacious and edifying;—also conforming with evangelical evidence, & wish to receive some more of your epistles. And while the Gospel is rapidly diffusing itself and illuminating many human hearts I concluded in my weakness and inadequacy, by the aid of God's wisdom and his grace to express and advance a few of my sentiments upon the following passage of scriptures which I consider is of as great moment and efficacy as some others contained in the sacred volume.

James iv. 14. 15. "Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapor, that appeareth for a little time and then varnisheth away? For that ye ought to say, If the Lord will we shall live, and do this, or that."

This was spoken by James a servant of God and the Lord Jesus Christ to the Jewish Christians about the uncertainty of our lives. Now we all believe that we are mortal beings, and cannot call this world a permanent place; this we know from every day examples, and James did not only utter that by divine inspiration to the Christians in his presence, but the passage has an allusion to all legitimate Professors of Christianity.

1. It dictates to us our ignorance of the future.

2. It tells us of the uncertainty of our existence here and compares our lives to a vapor.

3. That we should not forget our dependence on God, or neglect to seek his guidance and blessings to the plans we form for future execution.

Dear reader, our ignorance of what will come to pass hereafter is so unlimited and our lives are so uncertain to retain their present healthy condition, that we have not the least occasion to believe that we will see the morrow or promise ourselves longevity.

Yea more, Christ does even not let his disciples or said that they should take no thought for the morrow, (Matt. vi. 34.)

Now from this we may infer that the future brings its supply and that anxiety about the future support and comfort in this world is needless, hurtful and wicked; for present obedience to and dependence on God will insure all needed good.

Further in the same chapter 33d. v. we apprehend that we are first to seek the kingdom of God and his righteousness, and these things shall be added unto us. What things? Why clothing, sustenance and in fact all that the comforts of this life embrace.

To this we may with propriety add the parable spoken of in Luke xii. 16.—20. and infer from it that the rich man's plans which he had intended to complete in some future times were all rendered ineffectual when God said unto him, "Thou fool, this night thy soul shall be required of thee."

This proves that he did not know or think that death was so near as to separate his soul and body that soon. But however it appears that he promised himself a long life and said to his soul, (after he had made his design,) "thou hast much goods laid up for many years; take thine ease, eat, and be merry.

Now we believe that if he had been a christian that contemplated the uncertainty of his life; he would have very likely made this expression in his planning; if the Lord will and I live; I will pull down my barns and build greater, &c.

Again the question is asked when he says, what is your life? How prudently and completely answers he it in a simile to a vapor? The nature of a vapor you very well know has no durable quality; it therefore soon disappears and becomes nihility like the bodies of human beings.

I wish to say in short; just contemplate the undurability and brevity of

human life for one moment and determine for yourself whether it is not as evanescent as a vapor in the sky. I ask, could James have made a better similitude of it than this is? You are constrained to answer in the negative.

But let us look for a moment at the achievements and manenvers people in this world; and see how they plan, presume, and predict for future supplies and executions, and in what great jubilees, ecstasies, and applauses they are involved and entertained; and how they rejoice in the reception of temporal acquirements, and how they expect some worldly pleasures hereafter.

But how soon might such independent thoughts and intentions be frustrated. Yes most certainly before the bright sun's rays will clip the eastern horizon, or has darted his beams upon the Western Hemisphere,—that sudden event or that great change may have taken place;—sickness may have overtaken us and prostrated our bodies on our death-bed;—the brittle thread of our lives may be cut off;—the full bloom of health, beauty and vigor may vanish away, and our sinewless frames may be consigned to the tomb.

O then friends let us render prompt obedience to the Lord, and have our dependence on him while here in our religious career and this enticing world. And let us also bear in mind that perhaps the very next hour we might step into the crisis of our destinies.

Let us not wish to have our lives elongated in order to gain honor or hoard wealth to ourselves. This would be covetous, of which Christ spoke in Mat. vi. 24. when he said, "Ye cannot serve God and mammon." This signifies what a man supremely regards is his treasure or God and would in that sense be an idolator.

Brethren, let not worldly cares draw your attention more than godly; for the Lord distinctly said in the above named verse that "no man can serve two masters: for he will either hate the one and love the other."

Now we will examine ourselves and see which we love the most. If we have not loved the Lord supremely hitherto, then let us now commence to meditate on his sufferings for our sins and the precious promise he made to those who serve him, do his will and follow his precepts.

Now it appears to me if all would take into consideration the glory of God's kingdom and its inheritance; the inquirer after Christ would at once become more contrite, and the Christian would with willingness be ready to dedicate every useful faculty and organ that he has to the advancement of Christ's cause and attribute all his love, gratitude and obligations to the Lord and would even sacrifice his own life rather than not try to make himself and his fellow-men heirs of that happy land.

I will now come to the conclusion by saying, let us be dependent on God, and serve and assign all adoration to him; for we must acknowledge that we do not merit the blessings and good gifts which we receive and enjoy through the allotment of his kind providence. Grace be with you. Amen.

To you with love unfeigned.

E. S. M.

CHOICE EXTRACT.

Worldliness.— As those that work in deep mines see not the sun, and know not how the day passeth away: so those earth-worms that toil and drudge to load themselves with thick clay out of the bowels of the earth, never consider how far their day is spent, nor how near their sun is to setting;— never consider once how the day goes over their heads, but still work deeper and deeper, till they have opened a passage through earth into hell, into which at last they fall headlong.

THE MONTHLY GOSPEL - VISITER.

Vol. II. April 1853. No. 11.

Communicated for the Visiter.

By a new Correspondent.

No. 1.

Verily, I say unto you, This generation shall not pass, till all these things be fulfilled." Matt. xxiv. 34.

The subject under consideration is big with importance. "This generation shall not pass." Now to whom was Christ addressing these words?—The answer to this query would be, To his disciples. And upon what subject?—The subject was concerning the destruction of the temple of Jerusalem. "And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple. And Jesus said unto them, See ye not all these things! Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down. And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us when shall these things be, and what shall be the sign of thy coming, and of the end of the world?"

The subject embraces three grand questions. The first is, When shall these things be?--The second, What shall be the sign of thy coming?—And the third, What shall be the sign of the end of the world!

Before discussing the subject, permit me to remark, that a misapplication of the word of God has been the great cause of all the contention upon the momentous subject of religion. The misapplication of the word of God has led men into error and superstition;—but when properly applied, it leads to glory and to God.

I feel my weakness, but having a guide, who is infallible, (I mean the Lord Jesus Christ;) and being willing to be led by his word, I have no fears that I will go astray. I know that I am not free from error, and may be subject to mistakes.

First, When shall these things be?—

The Lord tells his disciples, "Take heed that no man deceive you; For many shall come in my name and say, I am Christ, and shall deceive many. And ye shall hear of wars, and rumors of war: See that you be not troubled: for all these things must come to pass, but the end is not yet." Here the question is most conclusively answered. Not that the world was to come to an end, but that the things spoken of referred to another and previous event, namely the destruction of the temple, and the downfall of the Jewish nation.

"And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh;" Luke xxi. 20. meaning the temple of Jerusalem. He the Son of God then commands his disciples, which are in Judea to flee to the mountains, &c. for these be the days of vengeance, that all things which are written may be fulfilled.

And they shall fall by the edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. And the Gospel of the kingdom shall be preached in all the world for a witness unto all nations."

Secondly, What shall be the sign of thy coming?

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which

are coming on the earth: for the powers of heaven shall be shaken." Now mark! "And then shall they see the Son of man coming in a cloud, with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads: for your redemption draweth nigh."

This promise was partly fulfilled in the redemption of the first Christians from the calamity, that was to fall on the Jews for their wickedness. "Verily I say unto you, this generation shall not pass away, till all be fulfilled." Luke xxi. 32.

Now the question would arise, Has that generation passed away, to whom the words of our text were addressed? --We answer, if thereby is meant that generation, which lived in the time, when Jerusalem was destroyed, it has passed away more than eighteenhundred years since, when that calamity passed with that generation, and the prediction of the Saviour thus far was fulfilled, and their own prayers were answered, "His blood be upon us and our children."

But if our Saviour meant by that generation the people of the Jews, which has existed ever since, while all or nearly all other ancient nations have passed away, their very existence in every land, in every clime is a living witness, that Christ will certainly fulfill all what he has promised, in due time and season.

Again it may be said, All nations heard the Gospel from the lips of the apostles, before the destruction of Jerusalem. "But I say, have they not heard? Yes, verily, their sound went into all the earth, and their words unto the ends of the world." Rom. x. 18. But we should observe, that if the nations then heard something of the Gospel, and the nations have passed away, and other nations sprung up since, there may be some now, who have not heard anything of the Gospel yet.

Now let us look at the condition of Asia, and especially of the land Palestine, the birthplace of our dear Redeemer, and—Oh what an aspect doeth it present to us! There, where the angels once sang, "Glory to God in the highest, peace on earth, and good-will to man,—there at this present time live 360,000 Pagans, 80,000 Mahometans, and 10,000 Jews.

What has been the cause of this great change?—This is a question big with importance, and should engage the attention of every well-wisher of mankind. Jesus told them that lived at the time of his pilgrimage among them, "While ye have the light, walk ye in it; and if the light which be in you, become darkness, how great is that darkness!"

"They would not retain God in their hearts; for this cause, God gave them over to hardness of heart, and reprobacy of mind, that they might believe a lie. that they all might be damned, who believe not the truth, but have pleasure in unrighteousness." 2. Thess. ii. 10—12.

There is no doubt in my mind, but that the teachers at the commencement of the apostasy cried out like many of the preachers of the present day, "This is not essential to salvation;"—and thus laid aside the commandments, and observed instead thereof the traditions of men.

Let us take heed, dear brethren, to ourselves, and feed the flock, over which God has made us overseers! O that God would cause a mighty trembling to lay hold on that man, who undertakes to say, that the commandments are not essential to the salvation of the soul!

A man that would tell God to his face, that his commandments are not essential, we think, would hurl Jehovah from his throne, if he had it in his power, and sit in the temple of God, himself saying, "I am God." 2. Thess. ii. 4.

P. S. This is the first communication, that I ever attempted to write for publication, and if you, dear brother think it worthy of a place in the Visiter, you are at liberty to do so.

R. H.

(Right welcome you are to our columns, dear brother.)

SIGNS OF THE TIMES.

Concluded from our last. (page 214.)

In regard to that conference, held in England last fall as before stated, there is one remarkable feature, which is, as far as we can recollect, without precedent. It is evidently a reform-movement, but not like those which have occurred before, emanating from one or two individuals, who are dissatisfied with the existing order of things, and who in trying to bring about a reformation became eventually founders of a sect. Thus Luther founded the Lutheran, Zwingle and Calvin the so-called Reformed church, Henry VIII. the church of England, Knox the church of Scotland, &c. &c.

Not so in the case before us. A large number of preachers and people from different denominations and persuasions meet together solemnly to investigate existing evils in their bodies, and to seek for a remedy, and come to the conclusion, that the only remedy is, to ask and inquire, What saith the Lord? and having ascertained His will, TO DO IT, abiding the consequences. Is this not indeed a remarkable sign of the times?

But lest our readers would have their hopes of this movement raised too high, we must tell them also, what causes us misgivings, and has considerably dampened our joy over their candid confessions and avowed principles and sentiments,—and that is the character of the resolutions which they adopted with great unanimity.

After stating those three principles, which we have already mentioned, it is said, "The next question was, what specific duties were devolved by the word of God upon individual members of churches?"—But, unfortunately, in the answer to this question they overlook entirely, what our Lord has enjoined upon every individual member of His church, Matth. xviii. 15—20. which would have brought down the preacher from his high station, and made him to stand on a level with the humblest of his hearers, willing as well to be reproved, to be told his fault, and to acknowledge the same, as he was wont to reprove others.

But instead of thus becoming all humble disciples and learners,— instead of sitting down in sack-cloth to repent of their sins of deviating so far from the plain and simple commandments of their Lord, and of humbly reading and inquiring, What saith the Lord? in order to learn of him, as he was meek and lowly of heart, they come to the conclusion, that the chief duty of every individual member was—to preach.

What are we to think of this?—Why, for our part we must say candidly, what *we* think. These people have been so long used and accustomed to having but one to preach, and all the rest to be preached unto, that they scarcely know, how it will be, if they change this usage and custom;—they are not aware, how in these days, where every body learns to talk, and likes to talk, their whole reformation is after all likely to end in nothing but TALK.

To enable our dear readers to judge for themselves, we will quote their first resolution, where they say,

"That every member of the church has the *right* by express warrant of Scripture, to use the ability which God has conferred upon him, *for the edification of the church* and the good of the brethren;—that he has not merely a *right* to do this, but it is his *duty* to do it;—that being his right, the church is bound to recognize it, and to withhold its sanction from every usage inconsist-

ent with its proper exercise,—and that it being a *duty*, the church is bound to facilitate and encourage the performance of it;—and more than that, to warn those who *can* exhort and edify the church, and yet sit passively by, that they are burying their talents, and are unfaithful to their Lord."

We must however add also to a full understanding of their views, that in a further explanation of this resolution they say, "that a stated and *paid* (Note well--PAID) ministry is not attacked by this;—all that was intended was to assert the chartered rights of Christian *men*." We ask, Why not of Christian *women* too?

Now here, we humbly conceive, these English reformers have made a sad mistake; and if they put their conclusion into practice, they may probably soon find it out, and no doubt to their cost and sorrow. For by making or declaring it the chartered right and duty of every member in the church to speak to the edification of the church, which we can call nothing else but *preaching*, there will be perhaps soon more members willing to preach, than willing to hear.

But we still hope and trust, that under an overruling Providence even this will finally turn out for the best;—that by this means men, like JOHN BUNYAN, may be called out from among the people, without the learning of schools, who can preach better and more effectually perhaps, than the well-educated, learned and *Paid* ministers; who will simply read and preach the word, and, obeying the same, abiding the consequences, will with their hearers so increase in faith and knowledge, that a *paid* ministry is needed no further. God grant it.

SPIRITUAL RAPPINGS.

Communicated.

Dear brother. By request I will in the fear of the Lord, though in weakness, give the readers of the "Gospel-Visiter" my simple views on "*Spiritual Rappings.*"

That they are sinful, and an abomination to the Lord, there can be no doubt;—and that such things were practised by the pagan nations of the earth, even before the giving of the law by Moses, is evident from many passages of scripture. Practised under different names, yet by the same spirit; and this practice has now come to us by the name of *Spiritual Rappings.*

By reference to Deuteronomy xviii. 9--11. we find that God has positively forbidden his people to practise the abominations and sins, such as "*divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer.*"

This shows conclusively, that the same abomination was practised under different names, yet being the same sin, and the same spirit;—and—were the law now given,—I presume it would be added,—or a *spiritual rapper.* As it says verse 12. *For all that do these things, are an abomination to the Lord: and because of these abominations the Lord thy God doth drive them out before thee.*"

God hath laid this sin open, and set it forth in its true light, "to be an abomination to him, and in consequence of its being committed by the nations, he drove them out of the land, to make way for his people, and for the observance of his holy Law. And so will he cast out from his presence all such, as well as all workers of iniquity, at the day of final accounts; and give place for his people in his presence to enjoy eternal life.

Now let us enquire, what is the sin in the above-named abominations? What is it to be a diviner, enchanter or a witch? What is a witch?—A woman, who by compact with the devil practises sorcery or enchantments. What is a wizard?—A conjurer, or enchanter, a sorcerer.—Who is an enchanter, a sorce-

rer or magician?—One who has spirits or demons at his command.—Who is a necromancer?—One who pretends to foretell future events by holding converse with departed spirits. (See Webster's Large Dictionary.)

Who is a spiritual rapper?—One who pretends to hold communication with the spirits of the dead. All these run in a parallel; and are exceeding sinful, because they are of the devil, who is a liar, and the father of all lies: and all who willfully do these abominations, are servants of the devil, and communicate his lies and deceptions to a credulous people, deceiving themselves as well as their fellowmen, and committing that sin, which is an abomination to the Lord.

Now as regards the devil or any of his fallen angels (which I believe to be the familiar spirits.) to hold converse through man with the spirits of the dead, is utterly impossible, from the fact that the devil has no control over the spirits of the dead, either good or bad. If the devil had the control over the spirits of the wicked who are departed, he would soon revolutionize this globe with an invisible enemy.

We read in Eccles. xii. 7. "*Then shall the dust return to the earth as it was; and the spirit shall return to God who gave it.*" As the convicted criminal is remanded back to the officer to take charge of him until execution-day; so are the spirits of the dead kept by Almighty God until judgment-day.

Hence whenever the necromancer or spiritual-rapper says, he holds converse with the spirits of the dead, and receives communications from them, he is telling one of the devil's lies, and should be held in abhorrence by all; for it is an abomination to God.

Well, says one, is there not a manifestation of the presence of something invisible, when the so-called medium produces raps and knocks by the table, bench or chair &c.?—Oh yes there is truth in this; but—the raps are not produced by the spirit of a dear departed parent, friend or relation.

By whom then?—By none but the familiar spirit, who serves the necromancer or so-called medium, to do this abomination;—by his personating or representing the spirit of the departed one, who is called up;—and this is all that this fallen angel can do, and not a whit more.

For example, the woman of ENDOR was a witch; she had a familiar spirit, and unto her SAUL went to enquire: but not till after the Lord had refused to answer him either by dreams, the Urim, or by prophets. Pity poor, disobedient Saul! Forsaken of God, he is going to the devil for counsel.

Saul comes to this woman, Now mark well his address. "Divine unto me by the familiar spirit, and bring me him up, whom I shall name unto thee." Now from the reading of what follows it might appear, that SAMUEL was actually brought up, and addressed SAUL. So powerful was this manifestation, that many good people yet believe, that SAMUEL was actually brought up, and addressed SAUL.

But this is impossible. For it is declared, that the Lord had departed from SAUL, and answered him neither by dreams, the Urim, nor by prophets. It is quite unreasonable to suppose, that God would suffer that familiar spirit, who was at this woman's command, to disturb SAMUEL'S sweet repose, to answer SAUL when God had refused to answer him by the ordinary method,—by dreams, the Urim or by prophets.

Now the whole of this subject can be summed up in a few words. Saul, being in great distress, attacked by enemies, and forsaken of God,—goes to this woman, and says to her, "Divine unto me by the familiar spirit, and bring me up him whom I shall name unto thee." The woman performs her charms or spells." Saul says, "Bring me up Samuel." And all the familiar spirit has to do, is to assume the form and character

of Samuel, and deliver his message accordingly.

And this is all a familiar spirit can do; by pretending to personify or represent the form or character of the one called for by the Medium, and no more: and so the spirit of the dead is out of the question, And the practising this horrid sin is, what God says, an abomination to him.

I remarked above, that the witch of Endor performed her charms or spells. What these were, I do not know. Our present rappers would use a table, chair or bench; or perhaps paper, pen and ink, and something of the kind, no doubt, did this woman use.

I have condensed the above as much as possible. To do this abomination full justice would require more space, than would be prudent to crowd upon the columns of the Visiter. My only object was to prove, that "*spiritual rappings*" are the same abomination, that was practized in ancient times by the heathen nations of the earth, and for it they were cast out of the land.

Brethren, sisters and friends, let us take heed to the apostolic admonition, "Touch not, taste not, handle not this unclean thing," this great abomination.

D. P. S.

(Thanks, dear brother, many thanks for your labor of love, and may God give his blessing, and receive the glory. And let all the people of God say with us, Amen.)

PRINCIPLES OF THE GOSPEL.

No. 7.

On the Authority of the Church.

We have in a former No. (February) offered a few preliminary remarks on this subject, merely setting forth the fact, that the brethren always, and throughout the whole fraternity admitted and maintained that there is an authority vested in the church, to which every individual member, whatever may be its station, has to submit;—and shewing the necessity and importance of the question, Whether the authority of the church is really a Gospel-principle or not?

Before we enter upon the discussion of this most important and vital question, it seems to be necessary, to remove a prejudice, deeply rooted and very extensively or almost universally prevailing among most of so-called Protestant denominations.

The influence of this so generally existing prejudice has been felt occasionally in our own brotherhood, and, it is to be feared, has done most incalculable harm and mischief, in as much as it caused divisions, heresies and sects where-ever it prevailed, no doubt to the great detriment and ruin of immortal souls, to the disturbance of the peace and progress of the Church of Christ, and to the dishonor of God.

We cannot state better this hurtful prejudice than in the words of one, that had been a brother of highstanding in the church, but who, being blinded by this prejudice, finally was disowned by the church, and died in that condition.

A last effort was made to reclaim this brother and those with him. A general council was held for the purpose. Brethren from far and near labored together to bring him to a reconciliation. He had a fair and full hearing. The truth on those points, on which the church deemed him to be in error, was set in its proper light, so that a number of his adherents were convinced of the truth, and reclaimed.

But alas! that once so eminent and useful brother refused "to hear the church," and to every argument, and every motive presented to him with regard to the authority of the church, not assumed by herself, but granted to her by the great Head of the church, and exercised not in an arbitrary manner, but according to the law of Christ; and

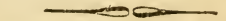
with regard to our solemn duty, to submit to her authority for Christ's sake, for love and peace and unity's sake, he gave a deaf ear, merely answering, "*So says the church of Rome too.*"

In these words, ("So says the church of Rome too.") our poor brother expressed most emphatically that prejudice, of which we speak,—which blinded him so completely, that he could no longer distinguish truth from error, nor true church-authority from false church-authority:—and which prevented him, though time was granted him for reflection, not only hours & days, but weeks and months, to make his peace with the church, until death overtook him suddenly, and cut him off in the midst of life.

Do not think, dearest friends and brethren, that we have unnecessarily and wantonly alluded to this lamentable case. No, no!—God is our witness, that we have done it with the purest motives, for the best of purposes, namely to set in its proper light a prejudice, which causes thousands, nay, millions of precious souls to go astray, and which even prevents sometimes our dear, but tempted members, to avail themselves of the only remedy for their complete deliverance from their temptations.

In order then to understand this prejudice and its deleterious tendencies, and to be enabled, to escape its baneful influence, and to have our minds and hearts open to the truth on the main subject under consideration, let us, before we enter into the sanctuary of the word of God to ascertain, whether the principle of "church-authority" is really a Gospel-principle or not,—let us, I say, first look this monster of prejudice, which stands in our way, right in the face, and see, what it really is.

But we must at once confess, that it appears to have not only one, but two faces. The one is seen by the Roman-Catholic, who has been brought up from earliest infancy with the highest notions of his church,—who depends altogether for light, life and salvation upon the church, and who consequently expresses himself thus: So saith the church of Rome, and therefore it is true;—therefore it must be believed, and I must unconditionally submit to the church and to her authority. This is the one face of the prejudice, we have under consideration.



Communicated.

COMFORT IN DEATH.

"One thing that reconciles me to the grave," said a pious sister when dying, "is that my Saviour lay there."

At one time, after a long silence, she clasped her hands together saying in ecstacy, "O, the majesty, the beauty, the excellence, the glory, the magnificence! Shall I face to face see my crucified Saviour?"

To a friend she said, "The precept is sweet and the promise is sweet, but above all the promiser; I love the promiser." Thus without a sigh or groan, she entered as we trust into the joy of her Lord.

See from this how the Christian dies; indeed all Christians are not alike in their dying moments,: but one thing is certain, the death of the Christian is always safe, die where he may, and when he may.

"Blessed are the dead that die in the Lord." For them to die is gain. They depart and are with Christ, which is far better.

Powerful Reproof.

A profligate character was one day vindicating religion; a gentleman present interrupted him by saying, "Sir, you put me in mind of a deaf man ridiculing the charms of music, or a blind man speaking contemptuously of the beauty of colors."

Good observations well applied. Every man is expected to have some knowledge of a subject before he gives his opinion; but what knows the unregenerate man of religion?—its influence

its joys, its supports?— He knows nothing, because he is carnal, and not possessed of spiritual discernment.

Much Speaking.— An open mouth is a sure sign of an empty heart, as a chest open is a sign that nothing is in it. When money or jewels are within, it is kept locked.

* * *

Man was not created to be indolent.— No one ought to consider himself as insignificant in the sight of his Creator. In our several stations we are all sent forth to be laborers in the vineyard of our heavenly Father.

Every man has his work allotted, his talent committed to him; by the due improvement of which he may, in one way or other, serve God, promote virtue, and be useful in the world.—

The great evils of life are not, in every instance, the unavoidable doom of man.—They are much more frequently the offspring of his own misguided choice. Pride creates disappointments, and dishonesty exposes to shame.

CORRESPONDENCE.

Letters Received up to March 3.

From Benevola, Washington co. Md. Mt. Morris, Ogle co. Ill. Smithsburg, Washington co. Md. 1 subscr. Rossville, Clinton co. Ind. 12. (More we cannot afford yet to give for the money sent.) Clearspring, Washington co. Md. 1. Meyersmills, Somerset co. Pa. 11. Ladoga, Montgomery co. Ind. 1. (The hymnbooks were sent.) Philadelphia city, Pa. 7. McVeytown, Mifflin co. Pa. 1. Tyrone mill, Fayette co. Pa, about not receiving the No's. (We could not make out the P. O. but have now sent them.) Lagro, Wabash co. Ind. 1. Boydstons mill, Kosciusko co. Ind. Vermont, Howard co. Ind. 1. Ringgold, Washington co. Md. wanting vol. 1. (It has been sent in part.) Mansfield, Richland co. O. 1. Somerset, Somerset co. Pa. 4. Bowmansmill, Rockingham co. Va. 1. Dayton, Montgomery co. O. Mt Eaton, Wayne co. O. Frederic, Mahoning co. O. Larkspur, Bedford co. Pa. Ashley, Pike co. Mo. Yellowcreek, Stevenson co. Ill. 5 subscr. and for Hymnbooks. (We are expecting books every day, these two months. As soon as they arrive, we will send yours.) Mt Carroll, Carroll co. Ill. Paradise, Wayne co. O. Harleysville, Montgom. co. Pa. Middletown, Henry co. Ind. 5. Osnaburg, Stark co. O. Middleburg, Carroll co. Md. Pleasantville, Marion co. Iowa. Mapleton, Stark co. O. Hagerstown, Wayne co. Ind. 2. Mt Morris, Ogle co. Ill. do. Tyrone. Blair co. Pa. Mt Morris Ogle co. Ill. 5. Laura, Miami co. O. 1. Westend, Bedford co. Pa, Jonesmills, Westmoreland co. Pa. about printing prayers. (We cannot answer your request. In the Bible and in the New Testament you can find printed prayers. All the Psalms, besides many other books of the O. T. contain prayers, and in the N. T. Matt. vi. John xvii. and elsewhere are better prayers, than any mere mortal and uninspired man can compose.) Brandonville, Preston co. Va. 1 subscr. pd. and 1 unpaid.

* * *

We must make our grateful acknowledgments to the many correspondents, who have favored us with communications of late. We have never, since the commencement of our publication, been so richly supplied with contributions for our columns. Though there are yet a good many dear brethren, who would be able to furnish good and excellent articles, holding back for some cause or other, yet we may say, our list of correspondents increases most encouragingly, and we are only sorry, that we cannot publish them as fast as we or they might perhaps wish. However they shall all or nearly all appear in due time.

A few articles, some of older, and some of later date, do not exactly correspond with our views of propriety in publishing them in the form they have been sent in. They are not condemned, and should by no means discourage the writer to try his hand again, either on a subject more suitable for our columns, or at least in a different manner. Our correspondents should bear

in mind, that we feel our responsbility for whatever we publish, & that while we would be condemned for an improper article, the writer being unknown would go scot-free.

Anonymous communications, or such as are not accompanied with the proper name of the author, we cannot publish at all, unless we feel willing to adopt them as our own, and take the consequences upon ourselves.

The present No. is chiefly filled, as the reader will perceive, with most excellent original articles, and our worthy brother D. P. S. has done a special good work in exposing that horrid nuisance of our times, "The Spiritual Rappings," in its true colors. We are really afraid, that we shall not have it in our power to furnish such another No. soon again, unless our brethren continue to favor us with similar communications. It is for want of good and excellent articles, that we are sometimes compelled to insert inferior ones, even our own poor and often hastily-written compositions, provided they are deemed at least harmless. At the same time it is our constant study and prayer to God, that no No. of the Visiter should be issued, without having at least something truly edifying for our beloved and respected readers.

* * *

☞TO OUR SUBSCRIBERS.☜

One No, more will complete this volume, and the question naturally arises, "*Shall the Visiter be continued*?" — The decision of this question we submit to you, to whom it rightfully belongs.

Thus far, we must own with humility and gratitude, that under the blessing of God our weak efforts have been crowned with moderate success, in as much we have ample evidence, that our dear readers are generally well satisfied, and some haye already sent in subscriptions for the next volume.

Thus encouraged we feel willing by the permission of the Lord and with His assistance to continue our labors for another year, and to commence our third volume, as soon as the present one is completed. By that time we will have given 7 No's in German extra, as a proof of our desire, to do rather a little more, than our conditions would require.

Wishing to improve the outward appearance of the Visiter, we contemplate to procure NEW TYPE for the third volume, if the support will warrant the expense, and with regard to its contents, we will only say, that we hope with the assistance of our correspondents, old and new, to make our columns more and more interesting and useful.

For the purpose to enable us to prepare for the improvements intended, we should like to hear from All our subscribers before the conclusion of this volume. If they were satisfied with the price, we would feel satisfied with the support, and it is only with a view of reducing the price as soon as possible, that we would wish a further increase of subscribers.

TERMS. Single copy, one year.— $1,00. Six copies for $5,00;— Twelve copies for $10,00. Twenty-five copies for $20,00.

P. S. Missing No's of the preceeding volumes will be supplied gratis as far as we are able. Apply soon, and please to state distinctly, which No. is missing.

Much confusion in making up the packages of the second volume was occasioned by our old subscribers not informing us, whether they did wish to continue or not. From some quarters we were directed to send to none but those who had renewed their subscriptions, and this direction was perhaps observed in part, (inasmuch as we sent the two first No's of the present volume to All of our former subscribers,) with regard to such who did not intend to discontinue. The only and best way to obviate this difficulty will be, if every

subscriber tells us at the close of a vol. his wishes in regard to the next.

☞Those of our beloved brethren & friends, who have hitherto volunteered as agents, will please to continue their friendly aid, and those who are so disposed, will also be so kind as to exert themselves in behalf of the Visiter.—Remember; that its success depends under God chiefly upon the activity and promptitude of its friends.

☞ We know, that none of our readers would wish us to sustain a loss in this our laborious and expensive undertaking;—yet we must apprise those, who received the first two No's, without ordering a continuance, that unless they send us back those two No's or take the whole volume, it will be a very serious loss to us. Several hundred copies of the vol. will be incomplete, and consequently not saleable. Please, remember and tell this to such of your neighbors, who may not receive this No,

* * *

☞INTERESTING.☜

To those contemplating to attend our Yearly-Meeting this spring.

When we were on the point of going to press with this form, we received a letter, from which we make the following extracts, to the exclusion of other matter set up already.

"Monrovia, Md. 3d month 9, 1853.

— — —'The train of cars from Wheeling to Baltimore leave the former place at 7 A. M. and arrive here between one and two A. M. next morning. Passengers may however stop in Cumberland over night, and leave there at 11. A. M. next day, and arrive here at 4½ P. M. Persons therefore leaving Wheeling on wednesday the 11th May or next day—would be in time to be taken over to Beaverdam before the commencement of the meeting.

The fare from Wheeling to this place is $8,50, and of course the round trip-ticket will take them back without any additional pay, provided they return within the time for which the tickets are good, say 10 days, and if I can possibly do so, I will have them to extend the time to 12 days. The carriage from here to Beaverdam, for which coaches, omnibusses and other spring wagons with good covers will be provided from Frederic, will cost one dollar, and the same to return from Beaverdam to this place.— — —"Come over into Macedonia, and help us!"

Jacob Cronise.

It is also desired by this dear brother, to urge it upon the brethren, to ascertain as near as they can the number that intend coming from their respective congregations &c. &c. and communicate the same to him during the month of April, to enable him to say to the company, what number of tickets to prepare.

We will add, that we look for further information, and will try to issue our next (May) No. as early in April as we can, to communicate it in time. Brethren from Southern Ohio &c. will probably avail themselves of the nearest route to Wheeling;—but those from Northern Ohio, Indiana and Illinois &c. will find the Northern Indiana and Southern Michigan R. R. to Toledo, thence either to Cleveland or, if the O. & Pa. R. R. should be finished in time to crestline, aim direct for Shelby, and thence by Mansfield, Wooster, Canton, to Alliance, whence the nearest route to Wheeling will turn south to Wellsville. Those brethren, who felt disposed to stop with us on Sunday before Y. M. will have to go on from Alliance east as far as Franklin-square, near which our br. H. Hoke & other members live, where all will be truly welcome. In all cases, especially the last we should like to hear from our western br. soon. It is also requested by brethren in Somerset co. Pa., that some elders should pay them a visit. They will probably tell us next time more about it.

LETTER FROM THEOPHILUS.

(In our german part of this month the reader will find an article from Brother Christopher Sowers "Geistliche Magazin" published more than one hundred years ago. It was communicated to us by our indefatigable and dear brother *Theophilus*, to whom we and our readers owe a debt of gratitude for thus giving us a specimen of that ancient, and most probably FIRST religious periodical, published in America. If those of our english readers, who cannot read german, would wish it, we may give it in a translation hereafter. It was accompanied with the following lines and notes of our dear brother, who being the great-grand-son of the author and publisher, holds it as a family-relic, and we must consider it as a particular favor, if he will continue to give us occasionally some extracts, if he cannot be persuaded to lend us this precious relic of a past age for a limited time with assurance of good care taken in its preservation.)

Dearly beloved brother in the Lord.— Agreeably to your request I have now transcribed an entire No. of the "*Geistliche Magazin*," which I hope will meet your approbation.—

I would most cordially have complied with your modest request before this;— but the weakness of my sight and the multiplicity of other engagements have prevented me until hitherto.

The No's all are so good and so full of interest to the piously inclined soul, that I did not know which to select from the great mass, and as the tastes are also, so very different I feared that the one most approved of by me, might be least approved of by another. I therefore without any regard to choice, took the first one on the "*Nature and Excellency of Christian Devotion*," which is supposed to have been written by old Br. Sower himself, as it accords very much with his vivid imagination, and naturally very lively manner of illustrating a truth. And O that the truth therein contained would but sink deep in every dear reader's heart, is the wish and prayer of his great grand son.

THEOPHILUS.

P. S. As I have a little spare room yet on the wrapper I would impart some further information concerning the "*Geistliche Magazin*." viz. that the No's. are chiefly composed of one piece; but frequently when a piece did not quite fill up the form, a few verses of poetry where added or a Hymn or sometimes an editorial to fill up the remaining space.

Those of old Br. Mack were chiefly all poetry; for he was a very gifted man in that art,—so that his equal is rarely to be met with now-a-days. Some No's. are entirely composed of his poetry. He would sometimes take up a subject and illustrate and elucidate it poetically better than in prose.—

I would have given you a specimen of some of his pieces, but you desired just one whole No. (to see the size of it I supposed.) and as this No. did not contain any I would not add to it but gave it just as it was, "*verbatim et literatim.*"

As the brethren wrote all either without any name or else with an assumed signature. I don't know who the respective authors were. For their proper names were never made known to the public, and we have no means now at this distant day to ascertain them.—

There is one brother who signed his pieces, "*Johannes Einfaeltig*," that wrote remarkably well.—I enquired much of the old brethren who he might have been; but was as yet unable to ascertain it. But old brother Mack's pieces were known long ago, and that is the only one that is certainly known.

The No. I copied for you is one of medium size;—there are a few smaller ones, but also some of larger dimensions.

CAUTION.

Beware of Impostors.

A Brother from Fayette co. Pa. writes to us, as follows:

"There came a man to our settlement, calling himself William Hays from Hardy co. Va., who passed himself off for a widower, and married a woman in our neighborhood; but staid only two days, and then left her. It has been ascertained since, that he has a living wife in Virginia. This is thus given to publicity for the purpose of warning others, whom he might also try to deceive. He is about 40 years of age, about 5 feet 10 or 11 inches in height, and portly in appearance. His hair is black, and he wears his beard after the fashion of the world. He wore a brown coat and white hat, and says, he is a miller by trade. He will also pass himself for a brother, where he is not known." — — J. K.

It is truly wonderful, how many such cautions appear in the public press of our land from time to time, and it seems all in vain. For every new one is evidence, that the former ones have not been heeded. Yet we hope, our dear readers will be more on their guard against strangers, and also warn the young and inexperienced, before it is too late.

For the visiter.

Dear Editor.

One of your beloved correspondents in the February-No. page 204, has given us a brief view upon the term "REGENERATION."

I would call his attention to the following for consideration. The common meaning or acceptation of the verb "*generate*" and its derivative is, *generate*,— to beget.

Generation,—the act of begetting a race' an age,—race,— production.

Regeneration,—to reproduce, renew, to cause to be born anew, to make new.

Regeneration,—new birth. To this agrees the german version "Wiedergeburt."

John the Baptist preached the baptism (washing) of repentance. Paul calls this baptism the "washing of regeneration." John's baptism followed repentance, and from the same argument Paul's baptism or washing follows regeneration or renewal.

T.

QUERIES.

Queries from Indiana.

1. Did the brethren in the *minutes* of the last yearly meeting justify a brother in going to law or acting as a plaintiff in a law-suit?

2. If in exrteme cases, why not in all cases?

3. Will not every brother consider his own case an extreme one?

4. If the law is good, if it is used lawfully;—how can a follower of Christ use it?

5. Did the old brethren ever, or do they now consider it in accordance with the Gospel to make use of the law?

If you think the above worthy of consideration, or of a place in the Visiter, insert them. The reason of them is some agitation on that subject here.

P. G.

We answer our dear brother in short:

1. The brethren did not last spring, nor ever did *justify* anything contrary to the Gospel.

2. Even in extreme cases members have to acknowledge that wrong is wrong.

3. Of such cases, whether extreme or not, not the member concerned but the church is to judge.

4. A follower of Christ may use the worldly law in accordance with the law of Christ.

5. This the brethren never condemned.

SELECTED FOR THE YOUNG.

The Deluge continued.

One week after, Noah and his family, and the different kinds of animals were safely lodged in the ark, the waters began to overflow the earth. "All the fountains of the great deep were broken up, and the windows of heaven were opened," Vast floods of water came from the innermost parts of the earth, breaking through, and bursting up, from the bottom of the ocean and seas; while the dark and heavy clouds poured down the rain in torrents.

It was probably in November that this dreadful scene began. How surprised and terrified the wicked inhabitants of the world must have been to witness it. And, as the waters increased, and they had to leave the low grounds, and begin to ascend the sides of hills and mountains, to escape from the danger that threatened them, they must have thought that Noah had indeed told them the truth, and that God was about to punish them for their wickedness.

"And the flood was forty days upon the earth: and the waters increased, and bare up the ark; and it was lifted up above the earth. And the waters prevailed, and were increased greatly upon the earth: and the ark went upon the face of the waters. And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered. Fifteen cubits upward did the waters prevail; and the mountains were covered." That is, the waters arose to be more than eight yards deep on the top of the highest mountains, so that no place of safety, even for a little while, was left for the miserable, drowning inhabitants.

"And all flesh died that moved upon the earth, both of fowl and of cattle and of beast, and of every creeping thing that creepeth upon the earth, and every man,—and Noah only remained alive, and they that were with him in the ark."

No one but Noah and his family escaped. Men, women and children,—all, all were buried in the waters. How terribly did this show the displeasure of God against sin. For remember, it was to punish the inhabitants of the world for their very great wickedness, that this dreadful calamity befell them.

At length God caused a powerful wind to pass over the earth, and he stopped the rain from descending, and the waters began to subside, or grow lower and lower, till the ark rested on the top of a high mountain, called mount Ararat. This was in April.

It was almost three months after this before the tops of the mountains appeared. For it required a long time for such a vast body of water to find its way into the ocean, and into the caverns and hollow places of the earth.

But Noah was not in haste to leave the ark. He did not wish to do it till it was perfectly safe both for him and his family, and for all the different kinds of animals, that they might find, without difficulty, their various places of residence, and the food that was necessary for them.

So he waited forty days from the time that the ark rested on mount Ararat, and then opened the window of the ark, and let a raven fly out of it, and go where it chose. He wished to see, in this way, whether the raven would find any food, or any convenient place to stay in. As it did not return, at the end of a week, he sent forth a dove, to get some more certain information. But the dove, after flying about in many different directions, could find no good home, and came back again to the ark. And Noah "put forth his hand, and took her, and pulled her in unto him in the ark."

After waiting another week, he sent out the dove again. "And the dove came in to him in the evening, and lo,

in her mouth she had an olive leaf plucked off. So Noah knew that the waters were abated from off the earth."

At the end of one more week he sent out the dove again, and she did not return. Then Noah took off enough of the covering of the ark to enable him to look all around, and he perceived that the waters were entirely gone, and that the face of the ground was dry.

Still he was not in haste to leave the ark, but waited fifty-five days longer, when God commanded him to go forth and all that were with him in the ark.

"And Noah went forth, and his sons, and his wife, and his son's wives with him: every beast, every creeping thing and every fowl, and whatsoever creepeth upon the earth after their kinds, went forth out of the ark."

It was one year that they were shut up in the ark; and during this time not one of them had died. All were preserved in life and safety. It is easy for God to do what he pleases, and while he is destroying the wicked who will not love and obey him, to keep from harm those who put their trust in him, and do what he commands them to do.

Noah felt truly thankful to God for the great deliverance which had been afforded him and his family; and as one way of showing his gratitude, "he builded an altar unto the Lord, and took of every clean beast, and every clean fowl and offered burnt-offerings on the altar."

God was pleased with these offerings; for they showed Noah's *thankfulness and faith*. He promised that he would never again curse the ground, on account of the wickedness of man; nor bring another deluge of water upon its inhabitants to destroy them.

"And God said unto Noah, This is the token, (or mark,) of the covenant which I make between me and you, and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: and I will remember my covenant which is between me and you, and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh."

You have seen *the bright and beautiful rain-bow*, on a summer's day towards evening, stretching quite across the eastern sky. It was this that Noah saw when God made the covenant with him, never again to destroy the inhabitants of the earth by a deluge. Noah often saw it again, and told others of what it was a token, or sign. His children's children heard of it, and rejoiced in this promise of God. And you too may rejoice in it, whenever you see the rain-bow in the sky. Let it remind you of the deluge, and of what God did to preserve Noah and his family; and how *long-suffering* he is, not to bring another dreadful flood upon the earth, notwithstanding there is still so much wickedness in it.

Has not God been very long-suffering *towards you*? Have you not deserved to be cut off on account of your sins? How kind and merciful he is in not destroying you as he did the wicked persons in Noah's time!

He is giving you time for repentance. He is inviting you to come to Christ, and trust in him, and have all your sins forgiven, and be safe under his protection and blessing, both in this world and in that which is to come.

Think of these things; and do as Noah did. Love God. Obey him. Trust in him. Do all that he tells you to do in the Bible; and he will be *your Friend* as he was the Friend of Noah.

COMMUNICATION.

(Concluded from our last No. page 217.)

But I will now illustrate another item of the Gospel-ordinances, which is—*Feetwashing*. It is an express commandment of our Lord, and a blessed commandment. The benefit of the keeping of this commandment is ☞that we may have part with Jesus, as he said, when he came to Peter, and Peter would not be washed.

Now we believe, that without keeping this ordinance, or by rejecting and refusing it, we should have no part with Jesus. The reason is, because his words are true and powerful, and sharper than any two-edged sword." If the question be asked, Whether we shall also practize it?—let us have only recourse to this word. What did he say, after he had washed his disciples' feet? We find that when he sat down again, he said, "Know ye what I have done unto you?—Ye call me Master and Lord, and ye say well; for so I am. If I then your Lord and Master have washed your feet, *ye also ought to wash one another's feet*. For I have given you an example, *that ye should do*, as I have done unto you."

Let every one pause and reflect: for I should think, if the reader considers these words of Jesus with an upright heart, and is willing to do the will of God, he can in no wise escape but by descending to washing feet.

But it is oftentimes the case with such as are not willing to follow the precepts, that when they come to ordinances, which are not agreeable to proud human nature, they consider them of no importance or as not essential to salvation.

Let such remember, what Jesus told unto Peter, and let each one consider whether it is not important, not essential to salvation, to have part with Jesus. Where would we be without Jesus? What will become of us when he disowns us?— Yet he told Peter, "If I wash thee not, thou hast no part with me."

We will mention two things more, before we conclude. The first is, "the Lord's Supper," and the second the *communion* of the body and blood of Jesus Christ, which are also holy institutions of our Lord to be observed by his people. But not to be too lengthy, I will here stop for the present.

D. A. L.

COMMUNICATED.

Dear Editor—Through the mercies of our God I am still spared and think it good to make an effort in sending you something for the columns of the Visiter: and my prayer is, that I & all the contributors to the Gospel Visiter, when we undertake to prepare matter for the Visiter, might have in view the salvation of souls, the edification of the church, and the glory and praise of our Creator—whose name is worthy of all Praise, Honor, and Glory, forever: Amen.

Hebrews xi, 6.

"But without faith it is impossible to please him: for he that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him."

Dear reader, my remarks which I shall offer on the above selected passage may be included under the three following heads.

1. Of the nature or elements of faith in its first offices upon the soul.

2. Of the effects it produces upon its subject when it is imbibed.

3. To notice who has faith which will profit the soul.

It is positively asserted by the apostle, in the selected verse, that, he that would come to God must believe, that he is, (or that God exists,) and were this the only faith made obligatory upon us, we might say that all or rather the greater portion of mankind were

pleasing God: since the greater portion of mankind believe in the existence of God.

Now, in order to show the first traits or elements of faith in the soul, we shall examine the causes that induce natural men to believe in the existence of a God.—

Man is blessed with the powers of reason; and when man arrives to that state when the powers of his mind become fully developed, he is brought to behold the objects around him, the field of nature is presented to his mind, and every object in its natural state, that man beholds, speaks to him: there is one living God.

And when he beholds the heavens which "declare the glory of God, and the firmament showeth his handy work,' Ps. xix. 1. his mind gives assent to the truth that there is a God.

Add to these testimonies, the evidences, which divine revelation gives to the same effect, and when the natural man reads the sacred pages, he is struck with the power, the love, the mercy, the goodness, and unlimited sway of the arm of God, which has been exerted among men.

And thus, when his mind is brought to bear upon the evidences of scripture; and the natural objects around him, his mind gives assent to the existence of a God.

So soon then, as assent is given in the mind it may be called faith; such as is required in the former part of the verse, upon which I am commenting.

We shall for a few moments, examine if, the faith upon which I have been treating, profits the soul: and, the short but well founded answer is, No.

The apostle James, when speaking upon this point, says, "Thou believest there is one God; thou doest well, the devils believe and tremble.

The Saviour upon a certain occasion, when he cast out devils, was addressed in the following language, "What have we to do with thee, thou Son of God! Art thou come hither to torment us before the time;" Matth. viii. 29. from which we may infer, that devils believe that Jesus was no less than the Son of God, and, that they know, that when the fullness of Christ's Kingdom will come, that eternal torment must be their lot.

The same may be said, in regard to all men who live with a mere historical faith, and many probably, are inclined through the devises of Satan to conclude, that their faith is good and genuine, until it will be eternally too late with them.

The historical faith here spoken of, is, at present very conspicuous in the Moralist, and may be the cause of his eternal destruction.

I will here remark, that man by nature has not a knowledge of the glory of God, in the face of Christ Jesus," 2 Cor. iv. 6: and that eternal life is to know the only true God, and Jesus whom he has sent. John xvii. 3.

Since then, salvation depends upon our knowledge of God, and since this knowledge is hid by nature from man, or man in his natural state is not in possession of it,—the Divine being has sent his Son into the world, to teach man the knowledge which he should have concerning his Maker; and in the course of those teachings, duties are made obligatory upon man, and a compliance of those duties constitutes the service of God.

We must here remark, that none will comply with those duties unless they believe them: neither will any who believe them aright neglect them.

Upon the last proposition that I have made, or position that I have taken, that none, who believe the Gospel will neglect its duties, I shall have thousands in this age of the world who will differ, and contend that they believe the Gospel and still neglect its duties; and this will bring me in the

2d place to examine the effects that a saving faith produces upon its subjects.

I shall now take the case of an individual who is brought to feel his lost condition in sin. He takes up the sacred volume to search for the good old way in which he may walk and please his Creator, and thus secure the salvation of his soul; and in searching the Scriptures he will find that duty begins with searching.

Our duty to our Maker may be summed up in the following words; to obey him to the best of our knowledge. Then the inquirer must begin to serve God, whenever he begins to search what the will of God is concerning him; and as his knowledge increases concerning his Creator, his service or his obedience will increase in the same proportion.

Then as the supposed individual begins to search the Scriptures aright; he begins also to obey them, and if you should ask him why he does thus, his answer will be, that God has thus commanded, and has also promised a blessing upon compliance, and my faith is of that character, that I give assent in my mind to the veracity of God, and believe what he has promised he will fulfill the same; and therefore I am trying to do as the word of God directs.

Since then, I see so many taking a different course to what I have here described, and still their whole motto is faith, I am brought therefore in the 3d and last place to examine, or to notice who has that faith which "worketh by love," or that justifying faith whereby we have "peace with God through our Lord Jesus Christ." Rom. v. 1.

In answer to this inquiry, I take the position that all who assent to the veracity of God; and manifest that assent by their obedience to the Gospel, may be said to have the faith which giveth life to the soul; and all who do not obey the Gospel, doubt either in their mind or by their actions the veracity of God.

Temporally speaking, we know that when a man is eminent for truth, that we have every confidence in his veracity, we believe what he says, we believe he will fulfill what he promises, and will accomplish his threats.

And may we not with the greatest of propriety say the same of our God, that what he has spoken to the children of men, (and especially in these last days by his Son,") should be believed, his promises he will fulfil them, and his threats towards the wicked he will execute.

Notwithstanding we behold many of our fellow-men, who read the word of God, live as though all were false; yes, sinners live as though the Gospel were untrue, and as though the threats made against the ungodly were just designed to scare men; & thus they manifest to God, that they have no confidence in his veracity, and consequently have not that faith which is from God.

Again we find thousands among the professing class, whose condition I awfully fear, is nothing better. As was already remarked their whole motto is faith, and when rightly examined it is but an empty profession. A certain portion of the Gospel they will embrace, (at least,) such parts as agree with their fancies and the rest they refuse.

The condition of the moral man is equally as good for it is certain that he practises a portion of the Gospel. Hence so long as we find exceptions to the Gospel, our condition is awful in the extreme, no difference how much we profess.

But in conclusion I will say that if we find it no hard task to follow the Gospel and keep its commands, obey God as he has directed, and love him above every other being, then all will be well with us, and we then can not only believe that

God is, but also that he is a rewarder to them that diligently seek Him.

Yes, the people of God are brought to feel and know that God does reward them, and they are found doing just what the Gospel demands of them and in so doing they reap the reward.

ONESIMUS.

(The following excellent article came too late for putting it in a more conspicuous place, but as we needed it to fill our columns, and as we know our dear readers are careful in the perusal of the Visiter, we hope they will find it in this remote place of the present No., and duly reflect on and consider it for the edification of their souls. We confess, that we ourselves have been reminded by it, how far we are yet behind the mark of our high calling in Christ Jesus, and how much we have cause to lament our lack in those things, which constitute "THE TRUE CHRISTIAN."

FOR THE VISITER.

THE TRUE CHRISTIAN.

The term "Christian" is generally applied to all persons professing the religion of Christ. Should we however take a different view of the subject, let every reader, before condemning it, give it a careful investigation, and compare it with the standard of eternal truth. If it does not corroborate with it, reject it;—but if it does, profit by it, and the author's desire and prayer will be answered.

The question then presents itself, What is it that constitutes a christian in truth and in deed?—This is the first enquiry we will try to answer.—Permit me then to say, that a christian is not only a professor of the religion of Christ, but also one who possesses the true principles, the character and the life of Christ. Or—in other words.—a Christian is one in whom the spirit and the life of Christ manifest themselves. For —if a man "have not the spirit of Christ, he is none of his."

Now this life and this spirit the carnally-minded man is a stranger to. None but he, who by grace divine has truly died unto sin, and also has been resurrected unto life by Him, who has declared himself to be "the resurrection and the life."—none but he who has thus become a new creature in Christ by an unreserved submission or subjection to His divine will, and through the living and saving faith of the Gospel has become united to "the church of the first-born, whose names are written in heaven"—is a true Christian;— — or at least he has come to the beginning of a christian life.

John, in addressing such, says, "I have written unto you, little children, because your sins are forgiven you for his name's sake, and because ye have known the Father."—They have now known and believed the love, that God has for us; yea such are in their first love. They esteem Christ the chiefest among ten thousand, altogether lovely. —With Solomon they can say, "My beloved is mine, and I am his; he feedeth among the lilies:—or with the poet;

"What a comfort is this!
What a heaven of bliss!
How unspeakably happy am I!
Gathered into his fold,
With believers enrolled
With believers to live and to die."

They know they are called to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for them, wherein they greatly rejoice. Yea at this season the mind is so taken up with heavenly things, that the very language of their heart is, "The Lord is our God, and Him only will we serve."

But, alas! this happy season will not always last. The faith of every Christian—excepting those who depart this life while infants in Christ—has to be tried in the furnace of adversity, as gold is tried in the fire. And only those, yea those only, who are kept by the power

of God through faith unto salvation, will receive the promised inheritance.

It is necessary then, that every Christian should in time be armed against temptations and trials, and keep in remembrance the lines of the poet,

"Dark and thorny is the desert,
Through which pilgrims make their way;
Yet beyond this vale of sorrow
Lie the fields of endless day."

Yes, dear young fellow-christian, remember, you have the wilderness of self-denial to pass through, and that this is the place to try men's souls. Yet that God who desires our salvation has for wise and holy purposes chalked out the road to heaven not around, but right through this wilderness, and unless we follow the path marked out by unerring wisdom, we will surely miss the desired end.

Remember, the captain of our salvation himself passed through it, and commands us, "Follow me." Therefore let your mind be fixed with David, and ever look unto Jesus, the author and finisher of your faith,—lest you grow weary and faint by the way.

We have said that God for wise purposes leads his people thus.—Will we be allowed to enquire into God's design in this?—Certainly so. May God grant that we may have a clear conception of his grand design therein, and thereby be led to wonder, to adore and glorify his holy name.

It must be acknowledged, that he who is the Saviour of men, has a just right to proffer the terms of salvation, and that he who must lead us to heaven alone, can point out the way to heaven. And again—in order to enjoy heaven and happiness, there must be a preparation for it, and nothing short of what heaven has appointed, could effect this preparation.

Let us now follow the Christian in his progress, and see how happily this end is effected. By doing so we will see God's grand design accomplished in the salvation of the creature. We have seen the beginning of the Christian's life;—we have witnessed the love of God shed abroad in his heart by the holy Ghost. We will now suppose him willing to be led by this Spirit. "For as many as are led by the spirit of God, are the sons of God," His prayer is,

"Let the fiery cloudy pillar
Lead me all my journey through."

By this he is led into the valley of humiliation, through the wilderness of self-denial. We now view him no longer as a citizen of this world, but as a stranger and a pilgrim, seeking a country whose builder is God. This is visibly displayed not only in his outward appearance, but in his very walk, his conversation and his whole behavior.

He is casting down imagination and every high thing that exalteth itself against the knowledge of God, and every thought is brought under subjection to the obedience of Christ. He is now prepared to meet those trials and temptations, which all more or less will have to meet with for the trial of their faith.

Dark clouds begin to intervene and obscure the light. He walks for a while apparently in darkness, and feels forsaken of his God. This brings him to a close self-examination. He feels and learns more fully his own weakness and unworthiness.

This humbles him in the sight of his God. It makes him sensible of his many failings and short-comings, and that in himself, that is, in his flesh, dwelleth nothing good. He views himself as one of the weakest and unworthiest of all his brethren, and thus learns that christian forbearance towards his fellow-brethren which characterizes the humble Christian.

He is not willing to condemn or pass judgment upon his brother or brethren, or upon their motives in following an occupation, or saying or doing something, that may be incongenial to his

feelings, provided it does not come in contact with the letter or spirit of the Gospel.—

Let such a one remember, that though he is cast down, he is not forsaken. Let him trust in the Lord, and lean upon his God. Yea, let him humble himself under the mighty hand of God, and He will lift him up. For the promise is, "They that trust upon the Lord, shall have their strength renewed. They shall run and not faint: they shall mount up as on wings of eagles.'

Yes, they will learn more and more to look upwards from whence their help cometh. They have learned to have no confidence in the flesh, but their trust is in the Lord, saying, "Thou art my helper, my strong tower and sure deliverer.'

Thus the Christian becomes such a man, as God designs him to be;—one who walks humbly before Him. For his delight is in the law of the Lord, and in it he doth meditate day and night. He is like unto a tree planted by the rivers of water, where fruit fail not.

Yes, a Christian planted in the garden or vineyard of the Lord, and watered by the water of life, having taken deep root in the valley of humility, whose soil is so congenial to his divine nature, will most assuredly bring forth much fruit to the honor and glory of God. For, says the Saviour, "herein is my Father glorified, that ye bring forth much fruit, so shall ye be my disciples."

By the fruit the tree is known, and the fruit does not consist in what a man says but in what he does. The humble Christian will not make a great boast of his profession by telling every body that he is a Christian. The works which he does in his Father's name, bear testimony to him, and although he is fruitful in good works, yet he has nothing whereof to glory, save in the cross of his Saviour Jesus Christ, by whom the world is crucified unto him, and he to the world.—

He glories in the Lord, since he finds, the nearer he keeps to Him, the more he is transformed into his image; and the more his affections are weaned from the world, and placed upon heavenly things.

To meet and unite with his brethren in the sacred worship of his God he finds is sitting down in heavenly places in Christ Jesus. And thus not only his prayers as daily incense from the altar ascend to God, but he does not neglect also to bring his offering and present it before the Lord in his holy temple at stated times and places;—knowing this to be acceptable to Christ his Saviour.—

By thus continuing in the doctrine of Christ, he experiences of a truth that it is heavenly and divine, since no human system or human power could possibly effect such a great change or reformation within him. He finds to his eternal joy and consolation, that those besetting sins of his, and those crimes which threatened his downfall, are overcome, and in place of those principles which he now views to be evil,—opposite and divine principles are implanted.

In the place of pride, he finds humility;—in place of envy—love;—in place of revenge—forgiveness;—and in place of covetousness—liberality. Upon this heavenly principle suffer us to make a few remarks.

Well may the Christian become changed from covetousness to liberality, since he views all that he is, and all that he has, as belonging to the Lord, and himself as the Lord's steward over it. He knows it is his duty to make good use of what is entrusted to him. Therefore he will not spend worldly goods in profligacy, in pride or in vanity; but will have an open hand, and will liberally, as the Lord has prospered him, communicate to the poor and needy.

And in as much as the Lord ever did and still does demand a part of the fruit of the earth as a freewill-offering for

himself, he is willing to lend a helping hand, since he knows that the service of the Lord cannot be carried out even under the Gospel-dispensation without it.

In this, I fear, many are too remiss. Dear fellow-christian, if we consider the unbounded liberality of God's people under the Mosaic dispensation, when there was anything wanted in building the tabernacle, the temple, or in repairing it or for any other part of the service of God, and notice of it was given to the congregation, they offered so liberally, that the priests had to restrain the people and tell them, it was enough.

If we compare this with the parsimony now existing to a certain degree among us, would it not cause many of us to blush for shame, on account of our reluctance in giving for the service of our God.—Not only is the humble and faithful Christian a liberal man, but he is fruitful in every good work. And this he does not out of necessity, but of a willing mind, since it constitutes an essential part of the elements of a Christian character.

Yes it is as impossible for the Christian to live out of his proper element, as it is for the fish to live in the air, or for the bird to live in the water. And although he floats in this heavenly element, yet by reason of its divine and brilliant light he is enabled to see every defect in himself, and the nearer he draws to the mark of his calling in Christ Jesus, the less confidence he has in the flesh.

But his confidence, his faith and hope is in Christ, "who of God is made unto him righteousness, justification, sanctification and redemption." Hence he is enabled to ascribe all the honor, the power and the glory of his salvation to God and to the Lamb forever.

The humble Christian is fortified against temptation by being thus wholly given up to God and the word of his grace. He is prepared to meet, and—by divine grace—to overcome every temptation, and to surmount every trial and difficulty he meets with in this unfriendly world.

Yea, how much better is he prepared to bear up under losses and crosses, than the mere nominal Christian or the worldly-minded man, whose affections are so riveted to earthly objects, while the true Christian's mind is elevated and fixed upon heavenly things, and his affections weaned from earthly objects.

No wonder that he with the apostle counts all (worldly) things but dross, compared with the eternal riches in Christ. Hence he is a stranger to worldly sorrow, which "worketh death;" —although he is a stranger to this, yet he, like his divine Master, "is a man of sorrow, and acquainted with grief."

What kind of sorrow?—That "godly sorrow which worketh repentance unto salvation."—He feels a sorrow for sin, —not only his own, but for the sins of others also. Thus the Christian husband is grieved and has continual sorrow for his unconverted wife; the believing wife for her unbelieving husband. Christian parents weep for their unconverted children, and believing children for their hardened and impenitent parents.

And in all these cases the Christian's sorrow, his griefs and cares are brought before a throne of grace, and their souls are poured out to God in behalf of their unconverted friends, praying God to grant them "repentance unto life."

And besides all this the Christian's deportment and behaviour is marked with mildness and forbearance towards his unbelieving friends, and adorned and beautified by frequent kind admonitions and mild reproofs;—and by grace divine he is enabled to cast all his cares upon the Lord, knowing that salvation is of God, and he is the strength of his people in time of trouble.

Yet, notwithstanding the Christian has sorrow in the world,—he hath joy and comfort in the Lord, and his joy no

man taketh away.--Yea, he can say with David, "One day in thy courts is better than a thousand (elsewhere.) I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness; for the Lord God is a sun and shield: the Lord will give grace and glory. No good thing will He withhold from them that walk uprightly."

The Christian's Perfection.

"Therefore be ye perfect even as your Father in heaven is perfect." That there is a degree of perfection attainable is, I believe, not denied by any. Without giving or entering upon the computations of the many views entertained in regard to christian perfection, I shall merely give a few passing thoughts for the consideration of all who may read this.

Dear fellow-christian. It is your privilege according to the above declaration of the Saviour to be perfect. But remember, although when you were born of God, you were a perfect child;--you were not yet come to the full stature in Christ Jesus. Christian perfection seems to be a gradual and progressive work.

Paul, in addressing the Hebrew believers, says, "Therefore leaving the principles (i. e. the first principles) of the doctrine of Christ, let us go on unto perfection." Let every Christian strive for this, and rest assured, that the more humbly you walk before God, the more your will, your mind, your affections and your all is devoted to his service.

The nearer you arrive at perfection, yea when you by the grace and power of God are enabled to do good for evil, --to pray earnestly for those who despitefully use and persecute you,—and to do to others as ye would they should do to you,--you have come to the highest degree of perfection attainable in this life.

You thereby give an evidence that God is truly your Father in imitating him in his justice, love and mercy;--and that Christ is your elder brother by imitating his bright and holy example. You manifest your relationship to him by possessing the same disposition, the same mind, that shone forth in his devoted and holy life.

Think, oh think again, dear Christian, and "Put on charity which is the bond of perfection."

The end of the true Christian.

"Mark the perfect man, and behold the upright, for the end of that man is --PEACE." Psalm xxxvii. 37.

We have tried in as brief a manner as possible to draw a portrait of the Christian character. Let us now follow him to the end of the journey of his life, and with an eye of faith see him realize all his future hopes and prospects.

Behold the outward man perishing or decaying;--but the inward man is renewed day by day. He feels that his earthly house is dissolving;--that he soon will have to bid adieu to time and all earthly things.—This does not distress him, knowing that he has in heaven a better and an enduring substance, and that it is better to be absent from the body, and present with the Lord.

Witness him in his dying hour. He is calm, and fully resigned to the will of his Father in heaven. Although he has nothing to boast of,—no claims of merit; no confidence in his own righteousness:--yet his hope, his confidence, his trust is in GOD, whom he has served; whom he has loved, and still loves above every thing else; being persuaded, that He will not now forsake him.

Hear him saying with the Psalmist, "Though I walk through the valley and shadow of death, I fear no ill; for Thou art with me, thy rod and thy staff comfort me."—He breathes his last in peace;—he falls asleep in the arms of Jesus;--the spirit is released from its earthly prison or tenement, and soars on high in its proper element of light and glory.— —

With an eye of faith we behold there bright and shining forms, holy angels, those "ministering spirits" with hymns of praise surrounding and escorting him to worlds on high. We behold the gate of Paradise opened, and him welcomed "into the joy of his Lord." "Say ye to the righteous, it shall be well with him; for they shall eat of the fruit of their doings."

"Let me die the death of the righteous, and let my latter end be like unto his."

THEOKLITUS.

THE CHURCH IN THE WILDERNESS, or, *Testimonies of the existence of an apostolical church from the beginning of the Gospel up to our time.*

Continued from Febr. No. page 199.

To give a complete history of the origin, spread and dreadful persecutions of the witnesses of truth, the so-called *Anabaptists Taufgesinnten*, or *Mennonites* in the 16th and 17th century, would lead us far beyond the bounds, which we have to observe for brevity's sake. We must content ourselves therefore with giving only a few testimonies more in regard to them, and adding perhaps one or two remarks of our own.

For the sake of those however, who would wish further information concerning these people, we would again refer them to the "Martyrer Spiegel der wehrlosen Christen," originally published in the Dutch Language about 200 years ago, which is a very instructive and interesting work, and has been of late translated into english and published by David Miller at very heavy expense.

This book, which in the Dutch and German languages was published in folio, and in the English language is a large octavo-volume of more than 1000. pages, contains in the Introduction a brief view "*of the true church of God, its origin, progress and unshaken stability, through all periods,*" from ADAM, to NOAH, from NOAH to ABRAHAM, from ABRAHAM to MOSES, from MOSES to CHRIST, and from CHRIST, up to the year 1632 (page 1-27.) and also a cursory statement *of the ungodly and false church, which is the reverse of the church of God,--its origin, progress, and succession in all ages.*" (page 27-42.)

Then in the first part it proceeds to begin with the first century from Christ's birth, and continues up to the sixteenth century giving in each century (from page 43-332.)

1. *A Summary of the Martyrs, that suffered during the century.*

2. *An Account of the Holy Baptism of those who suffered.*

In the *second* part from page 333 to the end of the book is given an extensive history and account of the Martyrs of the Taufgesinnte, their views, principles and sentiments, from the year 1532. to 1660. Here the reader will find, how many of these people had to suffer death for the testimony of Christ not only by the Romans, but also by the Protestants, in as much as we find on page 343. already an edict of the city-authority of Zurich in Switzerland, where Zwingle had introduced the Reformation, against the poor Anabaptists, and that, in less than seven years, more then 300 of them were executed in different parts of Germany, Switzerland, Holland, &c. for no other crime but this, that they simply believed and practized the word of God.

To this book then we refer our dear readers, many of whom, no doubt, possess it already, either in German or English, and those who do not, and wish to possess it, will do well soon to procure it, as we are aware of the English edition being nearly exhausted, & on account of the book not being suited to the present taste of the generality of readers, it is not at all likely that the work will be reprinted, *)

*We take this occasion to state for the information of those interested, that our

But it is time for us to give those few testimonies concerning these ancient Mennonites und Taufgesinnten, which we promised above. First concerning their origin, which is even yet sometimes sought in the wild proceedings of Müntzer, or in the atrocious doings of the fanatics at Munster. The witness is:

STARK in his already mentioned *History of baptism and the Baptists*," in the conclusion of them and his book, to which we invite the particular attention of the kind reader, as being the testimony of a Paido-Baptist, who was consequently not very partial or in favor of the Baptists. He says,

"The *Taufgesinnten* are not a band of rebellious fanatics, who owe their proper origin to *Thomas Munzer*." They are rather of an earlier date, and belong to those singular parties, who long ago (in the middle ages) had been dissatisfied with the Roman church, as in many other respects, so likewise on account of Infant Baptism. But the dreadful and vigilant Inquisition had compelled them to be quiet and to propagate their doctrine only in secret."

"But the approbation, which the principles of the reformers, and the changes they had undertaken, had found as well in SAXONY as in SWITZERLAND, encouraged now also those quiet and hitherto suppressed separatists, to come forward with their opinions. This was done in GERMANY by *Muntzer*, *Storch*, *Stubner*, *Keller*, *Haferitz*, and others, and in SWITZERLAND by *Hubmeyer*, *Felix Mantz*, *Grebel*, *Rubli*, *Blaurock*, and others, who thought themselves not less entitled to act as reformers than LUTHER and ZWINGLE."

Not satisfied with those reforms undertaken by the two last-named men in SAXONY and SWITZERLAND, they would have infant-baptism done away, and adult-baptism introduced again, and viewing the Roman church as a mother of all disorder, as an unholy and sinful congregation, and as the true Babylon of the Revelation,—an idea, which the other Reformers of that time expressed also often and loud enough,—they aimed at establishing in its place a new and altogether holy church on earth."

Now, whatever we might have to object against the manner and form of these testimonies, they go far to establish this one fact, always asserted by the parties themselves, and corroborated by similarity of views, principles & practice, viz. that the BAPTISTS of the sixteenth century did not derive their origin from rebellious fanatics, but from those singular parties, as they are termed, in the middle ages, who were dissatisfied with the Roman church, and who can be no other than the WALDENSES and BOHEMIAN BRETHREN.

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beloved old brother GEORGE HOKE has been, and we believe, still is, agent for the publisher of the "MARTYRS MIRROR," and as books can now under the new Post-law be sent by mail at a moderate expense, to any part of the United States, the book may be obtained of him, by sending a letter with the money enclosed. Five Dollars was the original price, and probably the book would be sent for this price free of postage. Direct letters to—MOGADORE, SUMMIT co. O.

And while we talk upon this subject, and there is sometimes enquiry made of us about Br, PETER NEAD's book, we would also venture to say, that by sending $1,50 in a letter to his address—DAYTON, O. — that book would likewise be sent by him in return—free of postage.

GOD WITH US. The true comforter in all distress is only God, through his Son Jesus Christ; and whosoever has him, hath company enough, although he were in a wilderness all alone; and he that hath twenty thousand in his company, if God be absent, is in a miserable wilderness and desolation. For in him is all comfort and without him is none.

THE MONTHLY GOSPEL - VISITER.

Vol. II. May 1853. No. 12.

ON DEISM.

No. 2.

(See No. 1. on page 38 of this volume.)

Though Deism is a term not very acceptable or pleasant to be applied to any of our fellow-men, yet, when the character and principles carried out testify the fact, then the true term cannot be avoided, and of course to whom the character and principle applies it, he cannot well turn it off from him.

Now I have shown in my former communication, that this case or position stamps itself even upon the professor of religion. For as soon as man begins to turn in his practical worship from any one of the ordinances and commandments of the Redeemer, let it be ever so small and insignificant in his view, as it will, Deism has stamped itself on the character of that man in just so large a degree, as he rejects the true order of God and Christ as none-essential.

It makes no difference whether the man professes Christianity in any of its many—Isms, or Mahometanism, or Judaism or Paganism or what not. A disobedient Christian, or Jew, or Turk or Pagan is to God all the same, and in my opinion it seems reasonable, that the Mahometan and Pagan will be more excusable before God, than the professor of the religion of Jesus Christ, who does not obey him. Seeing that the former two have not got the revelation of God's will concerning his worship, & the latter has, so then "he who knows to do good, and doeth it not, to him it is sin." (James.) For it is not he who knows the law, that is justified, but he who doeth it.

On that subject there is no difference between the law of Moses and that of Christ, only that the latter is more firm and strong than the former, See Heb. ii. 1—3 and also xii. 25. Hence there is no place or room to turn away from or to disobey the doctrine of the Son of God, and at the same time be a subject of the promise and approbation of God, but the necessary consequence of it, that is, of disobedience will be, that we will fall under the denomination of Deism.

Having now shown that that Deism, that has a profession of Christianity for its cloak or cover, is worse than Mahomtanism or Paganism, and considering it even worse than that of non-profession of the religion of Christ, permit me to say to the non-professor, who lives in this our blessed country, where Bibles sell at almost nothing, and where every man can, if he will, inform himself of his duty towards his God,—that he cannot possibly be guiltless, and that God will demand of him that which he could have known, had he only used diligence according to his talent and opportunity.

To look at the proceedings of man and to hear the expressions made by poor mortals,—it is enough to chill one's blood, and to check the pulsation of the heart. Daring man, who can express himself as in doubt of the existence of God, and of the reality of his word! Such have come under the notice of the writer of this communication lately, and it brought to his mind the still further necessity of writing on the subject, if peradventure one or the other could be prevailed on to retract and turn from the awful position of Deism, or rather Scepticism, so as to become a true follower of the Lord Jesus Christ, to the preparation of the soul for the blissful regions in the heavens above.

"But oh," says the Deist, this is all of but little importance. God has made man just as he wanted him to be, and man cannot change his course, and consequently God cannot but be pleased

with him, whether he does worship him as he commands or not:—or in other words, it makes no difference, whether we be so particular as touching worship. If you only think it right, all will be acceptable with God."

Now I would say in the language of an apostle, "Deceive not yourselves. Evil communications corrupt good manners." And again, "Whatsoever a man soweth that shall he reap. If he soweth to the flesh, (that is, if he follows the inclinations of the carnal mind) then he will reap corruption, and with a corrupt heart, and corrupt life he will at last find his portion with those, that are and will be condemned.

And if he will sow on the spirit, that is, if his moral and religious sentiments and conduct are regulated by the Spirit according to the word of God, then his portion will be with the children of God and he shall inherit all things, and of course will be happy after this time, and according as God has promised, be with Jesus, and sit with him on the throne, there to enjoy himself forever and ever.

On the other hand the torment of everlasting destruction from the presence of the Lord is threatened. Therefore oh man! oh woman! stop, pause and think before your time shall be over, before life's precious time, this golden period of preparation is past, and thou find thyself brought under the awful sentence of everlasting punishment. See Matt. xxv. 46.

J. Paulus.

For the Visiter.

"*And if ye lend to them, of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.* Luke vi. 34.

Beloved brethren and sisters. You who have pledged yourselves to live in obedience to all that the Lord requires at your hands, and oh when we consider the many duties and obligations enjoined upon us poor weak mortals and travelers through the howling wilderness of this world, where there is nothing but hosts of enemies surrounding us and trying to lead us off from the simplicity of the Gospel;—Yea, I say, how watchful ought we to be, not to do anything, that does not comport with the Gospel of our Lord and Saviour Jesus Christ?—

Now the above words were spoken by the Saviour himself to his disciples, while he was sojourning here upon earth, and, beloved brethren, they are also spoken to us, which I presume none will deny. Let us try then to meditate upon the above subject a little.

What does the Saviour mean, when he says, "If ye lend to them, of whom ye hope to receive, what thank have ye?"—What does the word "lend" signify? The definition is, to grant something on condition of payment. Now according to my judgement the Saviour does not mean here to give anything away by saying "to them of whom ye hope to receive;" or else he would have said, if ye *give* to them, &c.

Well, what does he mean then? Or what has he in view in the above passage of scripture?—I will try by the help of God to give you my views upon the subject, and I fear it will not be very agreeable to a good many of our brethren. Nevertheless I feel constrained by love to add my little mite to keep down all things contrary to the word of God, and if I am in an error concerning this matter, I wish to be instructed from the word of God.

My views are simply these. The Saviour wants to instruct us, that we shall not only lend our money or whatever it be, to the rich or those who can lend to us again; but to the poor also, that is those who cannot lend to us again. For he says, verse 35. "Do good and lend hoping for nothing again;"

that is, nothing but what we lend to them.

How can we then, dear brethren, lend money upon interest?—It was strictly forbidden under the law to lend upon usury to any of the brethren among the children of Israel;—and I think it is strictly forbidden here by the Saviour, not only among the brethren, but also enjoined to lend to the poor of the world.

And I do think we have no right, when we have money that we do not need for the support of our families &c. to lend it to the rich to speculate upon, when we have poor brethren or neighbors, that can hardly support their families.

Dear brethren. Let us look a little at the apostles and see how they did, and probably we or some of us may find ourselves behind our duty. We read Acts ii. 44. 45. "And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need.—Does this look like the rich lending to the poor upon a high interest per cent? I think not, dear brethren, but contrary-wise the rich giving to the poor to make them equal to themselves.

Read 2. Corinth. viii. and ix. and especially viii. 12-14. where it says, "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. For I mean not that other men should be eased and you burdened. But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality."

We are here not only instructed to lend to the poor without interest, but to give, that there may be equality. Dear brethren. Where is that love which ought to flow from breast to breast among the children of God, when the rich brethren will oppress the poor?—It is wanting.

My dear rich brethren. I as a lover of your immortal souls admonish you to meditate upon the words of the Saviour, namely, "How hardly shall they that have riches enter into the kingdom of heaven! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the Kingdom of heaven." Yes, my dear brethren, when we do not use the things of this world, riches, &c. according to the word and will of God, it will be a great deal easier for a camel to go through the eye of a needle than for us to enter the Kingdom of heaven.

Dear brethren. I am speaking to myself as well as to others. I have somewhat experienced the great danger of being taken up with the things of this world;—therefore I thus write hoping you will receive it in love. And now I ask again, How can we have a conscience clear of offence,—clear of having done the will of God, when we have money, that we do not need for the support of our families, and we have poor brethren or neighbors, that stand very much in need of help to support their families in a comfortable way, &c. yet we do not want to aid and assist them without they are able to pay us for it? My dear brethren, let us do good and lend hoping for nothing again.

The word "Lend" does not mean "Give." No, my brethren, the word "give" means to bestow, to yield not to take back again. But the word 'lend' means to grant something on condition of payment, as said before.

Well now, if the word "lend" does not mean "give," why does the Saviour say, we shall do it hoping for nothing again?—My candid opinion is, and I find nothing to the contrary in the Gospel, that we shall hope for nothing only what we lend. If any thing should be given to us free gratis or of a free will, I would leave that to every one's judgement to receive or not.

And now, my dear brethren, I know the arguments some will use to confute my weak remarks upon the foregoing subject, viz. if we would go to helping the poor in this way, like this brother wants it, a great many of the poor would become careless about supporting their families, depending on the rich to help them.

True, brethren, this might be the case; nevertheless this should not destroy our love, nor prevent us from living up to the Gospel in all things, whatsoever he has commanded us. And here let me remark, it is not me that wants you to do so, but according to the Gospel it is God, before whom we will all have to render an account in a coming day for the deeds done in the body, whether good or bad.

We have also ample and sufficient scripture how to deal with such, viz. "He that does not provide for his own, even those of his own household, hath denied the faith, and is worse than an infidel."—Again, "He that does not work, neither shall he eat." My dear brethren let us take the Gospel of the New Testament for our only safe guide, for the only standard whereby to go, and pray God to enable us poor erring creatures to live up to all its requirements, and to hold out faithful unto our life's end, so that we may then partake of the glories, which are laid up in heaven for all those that love the Lord Jesus, and keep his commandments.

I send my love to you and all the brethren in the Lord, and if this is not contrary to the Gospel, I desire you to give it a place in the Visiter.

J. C. M. of Illinois.

P. S. Beloved brother, since I had written the foregoing letter I received the Visiter for January, and found something therein, which according to my humble judgment does not comport with the Gospel.

You say there, "Truth is mighty and will prevail." Yes, dear brother, when we take the truth, the written word of God, for our guide, it will prevail. But when we leave that and want to go according to our own feelings, where will it lead us to?—Right away from God and his commands.

When the Lord says, "If thy brother trespass against thee, go and tell him his fault between thee and him alone; if he hears thee, thou hast gained thy brother," &c. and we proceed in this way, according to the command go in meekness, we will seldom fail, but truth will prevail.

Now, dear brother, what right had you (with regard to that offensive letter, mentioned on page 171.) to tempt the Lord, to spread this letter before him and ask him what to do?—Do you not think, that if you would deal according to the Gospel with all the brethren opposed to you and the Visiter, it would be a great deal more effective in winning them over &c.?

(Having no room for inserting the whole of what our loving brother of Illinois addressed to us, we have above given the main points upon which he finds fault with us, and in as much some others may think like him that we have gone astray from the Gospel-path in that instance, we feel it our duty to publish also our simple

REPLY.

Dear and loving brother. Though to my knowledge I have never seen you in the flesh, I can most affectionately greet you in the spirit, as a brother in the Lord Jesus, and most sincerely thank you for your candid, kind and brotherly letter directed to me. Do not think, that I am in the least offended with your plain dealing. No, no; I am rather rejoiced to find in your letter that unmistakable token of a *first love*, to tell your brother where you think him in a fault.

I must also tell you, that I perfectly agree with you in regard to the only proper way of dealing with an offending brother, that way which our Sav-

iour has pointed out, and which we must pursue, if we are really willing to be his disciples. But I hope you will also agree with me, that before we can take this course, we must be sure of two things, viz. *first* that a real offence has been given, and *secondly*, that we know the offender.

This premised let me only add a few words of explanation on the subject you refer to. You and every reader interested in the matter will please to lay January-No. page 171. beside this, and patiently compare, what then was said with what now shall be offered. While we study brevity especially in such remarks, it seems that we are in danger of being misunderstood.

We were speaking there of having received a letter without name, date or place, purporting to be from a brother, the *writer* of it consequently totally unknown to us, which we ought to have then said but which might have been understood. Afterwards mention is made of its well-known *author*. For the *unknown* writer we prayed for the *well-known* author we could not. Need we say any more?—Was it wrong to make that distinction? — We think not; for be assured, dear brother, the Gospel is sustaining us in, and love to our brethren and to mankind urges us to that distinction.

But you think, we tempted the Lord. in spreading that letter before Him, and asking Him, what to do?— Dear brother, we verily believe with you, that it would be tempting the Lord, if we ask him what to do, when our duty is made plain to us by the word of God already. Suppose we were offended by that letter, and knew by some means the writer, and he being a brother, which we did not and do not know to this day, why certainly in that case we should have had no right to ask the Lord, what to do, but merely to ask him for grace, so that we might be enabled to perform our known duty according to that golden rule of the Gospel rightly, that is so that we may gain our brother.

This, however, was altogether out of the question. Quite a different thing occupied our mind. Shall this letter be published according to request, or not, was the difficulty, in which we sought light from the Lord and his word. Was that wrong? Was it tempting the Lord?—We trow not. At least we believe, that none of those, who are truly born of God, have so learned Christ;—on the contrary, that in any difficulty, in any want, great or small, we may freely come to him, trust in him, confide to him what we would scarcely confide to our nearest & dearest friend on earth, and, oh the glorious privilege!—we will never come and ask amiss, if we only do it in the right manner.

Again you ask, "Do you not think, that if you would deal according to the Gospel with all the brethren opposed to you and the Visiter, (that is as we understand it, go to them or at least write to them privately,) it would be a great deal more effective in winning them over &c."

In answer to this we ask you, dear brother, in love: Did you consider, what a heavy task, what an immense burden would thus be laid upon us?— Do you not see, that it is impossible for us to perform it?— that if we tried, the effect would be doubtful?—that it is also unnecessary?—To explain or illustrate this matter, there is perhaps no better way than to bring your own question home to yourself.

You have felt it your duty, to give us your views on Luke vi. 34. on the subject of "Lending," which we have according to your desire inserted above. We did so, because your sentiments generally are good and according to the Gospel, and because we believed you had given the convictions of your heart in an honest manner, and with a pure motive. We did so, notwithstanding

we were under the impression, that your zeal had carried you a little too far in one or two instances, because we thought, our present prosperous times are particularly dangerous in this respect, and we all need to consider seriously the important subject you have presented to our view.

Well, brother, at any rate your article will now come before the public, as it is, and as you felt and expressed yourself, it will not be agreeable to all. Suppose then in circulating through our churches, some few interested members in every church felt opposed to you and your views, and you get to hear of it now and then by your friends, that here, and there, and everywhere was some opposition against you, and suppose you would also receive occasionally a letter from one that is actually opposing you, but without a name to it; —suppose, and realize dear brother, all this, and you will feel to be precisely in the position we are in; you will feel it to be impossible to leave your family, perhaps for years and go from brother to brother in all the churches, in order to deal with him, with each and every one privately, or to lay aside all your other work, and write even a private letter to every one, if you knew him or his address;—or if it were said that this was, though hard, though grievous, though impracticable, yet not impossible, would it not become a real impossibility, since you know not your brethren, that oppose you?

But it is *unnecessary* too. Before we are to go to our brother according to Matth. xviii. we must be offended personally by him. In matters of expediency every one has a right to his own opinion, and if his opinion differs from ours, we cannot properly take offence at it, nor should he at ours. ☞At any rate we do declare here in the most solemn manner, that we could not and did not feel offended at any individual brother or sister for being simply opposed to the publication of the Visiter; nor for expressing freely his views on that subject at any proper time, and in a christian-like manner, & that we bear no ill-will against any of our dear brethren, but rather wish and desire, and pray God fervently that we may love them all more and more perfectly.

So far so good, says our dear Illinois-brother perhaps, but why did you mention and characterize that letter in the Visiter, and thus expose the writer to the public &c?—We answer simply to the first part of this query, that we could not well help it. We were required to publish that letter, but we could not, and wished to tell the writer why we could not, giving him also a brotherly warning of his danger. By not giving us his name, we had no other way to reach him but by the Visiter. But did we expose him to the public thereby? We might have given at least his post-office, county and state, but did we do it? Had we done this, and also published the letter in full, as we were requested by the writer himself, even without note or comment, then there would have been an exposure. But we love our brethren, we love even mankind too well, and we have too much respect to our readers, as to do such a thing. We will not deny, that we have been tempted that way, but by grace we were enabled to overcome that temptation.

But what was your real object and aim? we are again asked. Simply this, *to gain our beloved brethren*, who by some means or others have been led to think differently from us and many other brethren with regard to the expediency &c. of a publication like the present;—who by a continued opposition and controversy about it are in danger of destroying their own soul's peace and comfort, to say nothing of the peace and comfort of ourselves and the church at large. For this cause, "to gain our brethren," and not for any selfish pur-

pose. we have laid the chief blame on the tempter, whom we called "the well-known author," and with a heart full of pity and love prayed for the writer, and stated some facts, which we thought might convince every one of our righteous mode of proceeding in this undertaking of ours.

Says one, Why don't you give us your undertaking, since it has caused so much contention and trouble already? —Why persevere and struggle on against wind and tide?—Why continue a work from year to year, which you must be aware, is a thorn in the flesh of many of your brethren!—Doth it not seem as if you were determined to go on in spite of all opposition!—

Oh no, dear brethren, not in spite of all opposition;—God forbid!—We are truly sorry, and it grieves us most deeply to know, that so many of our beloved brethren are displeased with us on account of the Visiter, and if we did not entertain the hope, that all will come right at last, which is strengthened by the fact, that already many of them who were once displeased, are now well satisfied with the Visiter, we could scarcely go on:—yea, we would much rather give up, if we were not afraid, of not only displeasing many more of our brethren, but also offending our conscience and our God, without being able to prevent a sore disappointment to those of our beloved brethren, who are conscientiously opposed to all printed publications among us.

To explain this latter assertion, we will merely repeat, what was stated at the Yearly Meeting in Virginia two years ago. Within the last twenty years we have been requested not less than three times at different periods to publish something like the Visiter. This shows that there is a call, a demand for it, and the fact that it was repeated and repeated again, proves that it is wanted, needed indeed, and in earnest. Now we have not a shadow of a doubt in our mind, but that had we not undertaken to supply this demand by this time, somebody else would have done it, and probably not a brother, but some enterprising printer, who would neither ask for the counsel of the yearly meeting nor care for the peace of the church, nor for any thing else, that we hold dear in our faith or practice, but whose sole aim would be to make money of the brethren. And we fear the same would be the consequence, if we were stopping now, ere this year was at an end.

We are aware of many faults and imperfections of the Visiter, and our dear readers may be aware of a good many more;—his appearance is homely, and his style coarse and ordinary with few exceptions, but one thing should recommend him—his honesty.—Would it not be best yet to bear a little while with one, whom we know, than to cast him off, when it is to be feared, his place may be taken by a stranger, who though appearing in a more respectable garb, and speaking in a more refined style, might impose upon our children and young members, selling them brass for gold, tin for silver and pebbles for precious stones.

Two words more of explanation, and we will close. In that Postscript of ours we said, "Truth is mighty, and will prevail." These were words of hope in our mind, and not of presumption or defiance. We believe, that God, who is a God of truth, will protect, and make victorious his truth in all the children of truth. Then opposition, variance and misunderstanding will cease.

Toward the end of said Postscript we alluded to the conclusion of last yearly meeting, saying, "We cannot forbid its publication." Did we mean any disrespect to the authority of that body, by cutting short their resolution on the subject?—Did we seek any advantage for ourselves in so doing?—No neither. All our aim was, to give the history of the Visiter from its first con

ception in the fewest words, so that if possible all could see at a glance, on what ground we stand, and whether it would not be best to cease troubling the yearly meeting with the question any further.

[Please, dear brother, to take these explanations in kindness, and let me know at some future day, whether they have been satisfactory. Excuse the length of our remarks, and remember us in your prayers, as we shall do likewise. We had some thoughts on your first article, but time and space forbid to add any more.]

From a dear young brother.

Dear brother.

As a reader of the Gospel-Visiter I have sometimes thought it my duty to throw in my mite. I would willingly do so, if I knew that it was worthy of a place in the columns of the G. V. But notwithstanding I will venture to say a few words, and my wish and desire is, that it might be profitable to those that read it, and also edifying to myself. It is not my object or intention to show my intelligence or talents, but all my desire is, that I would say a few words, which might be of some use to the glory of God, and the benefit of my fellow-creatures.

There is a passage of scripture, which has come to my mind, and upon which I will try to make a few remarks; the portion of scripture is a parable which was put forth by Christ, while he was upon earth.

We find that he often spoke by parables unto the people. This parable which I am alluding to, is recorded by St. Matthew xiii. 44.

"*Again the kingdom of heaven is like unto a treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.*"

In the first place we will try and notice, what the treasure spoken of in the parable may represent in a temporal point of view. The parable spoken of may represent some mineral substance, which lies hid and concealed beneath the surface of the earth.

Probably the man that owns the field, has walked over it many a time, but the idea never entered his mind that a treasure of great value lies hid beneath his feet, whereas the other man found out this treasure and hides it, that is, he keeps it secret, and now he goeth and selleth all that he hath, and buyeth that field.

And now he begins to seek for this treasure; he knows where to search for it, and now he begins to dig deeper and the deeper he digs the more he values the treasure; he works on with patience until he has accomplished the end of his object.

In the next place we will try and notice what the treasure spoken of in the parable may represent in a spiritual sense.

The treasure may represent eternal life, which appears to be hid and concealed in the word of God to the carnal mind. The word of God appears obscure to the carnal mind.

He has doubtless read over the sacred pages, read over the words of divine truth, but probably he thought that there was nothing of any interest to him contained therein, it appeared too obscure to him and therefore he did not try to search for any treasure.

But as soon as he discovers that there is a treasure of so great a value that eternal life and happiness was promised in the word of God; he now begins to seek and as it were to dig deeper, and when thus engaged he considers and contemplates his past life.

He finds, he cannot get possession of that treasure, unless he reforms (because eternal life is promised only to them that do the will of God) he now sells

all that he hath, that is, he forsakes all his pleasures and lustings after sin; he feels that he has no peace with his God, and that where God and Christ is, he cannot come.

As soon as the sinner is in such a state when he feels his lost and ruined condition, he feels that he has run counter to the will of high heaven, then he takes the Saviour's advice.

Christ told the Jews to "search the scriptures; for in them ye think ye have eternal life, and they are they that testify of me," (John v. 39.) and in searching the scriptures, he finds there the plan of salvation laid down.

He now becomes willing to renounce all his former sins, and to follow that light which has come into the world to enlighten every man. John bears witness, "that it was the true light which enlighteneth every man that cometh into the world."

Christ is the true light, and this light will bring him to comply with all the requirements of the Gospel of Christ. He is now resolved, to follow the footsteps of the Lord Jesus, and to follow in the same path, which he has trodden, and he is now striving to gain possession of that heavenly treasure, of that immortal crown which is laid up for them that obey the Lord.

Oh sinner, would you not wish to obtain that immortal crown? Do you not feel an interest in the blood of Christ? Do you not feel an interest in your own salvation?—if you do, oh don't neglect to prepare yourself, don't put it off for a *more* convenient time!

Oh don't reject the callings of high heaven! Remember you have a soul to save, and a heaven to obtain, and all this is promised to you if you are only willing to obey: take the cross upon you and learn of Christ, for he is meek and lowly in heart, & ye shall find rest unto your souls. Christ said, "my yoke is easy and my burden is light."

Oh what a happy period awaits the faithful Christian! Oh brethren and sisters, if we are faithful unto the end, then we have the promise of that immortal crown, that crown of righteousness which fadeth not away! Oh that we may all be so happy as to find admittance into that blissful mansion, where we can dwell in the presence of God and our dear and adorable Redeemer, for evermore.

T. M.

CORRESPONDENCE.

Letters received up to April 1. From Cuyahoga Falls, O. Ripley co. Inda. 5 subscr. for vol. 3. Rossville, Clinton co. Inda. Stoystown, Somerset co. Pa. Bloomfield, (Wolflake) Inda. (What county do you live in?) Pleasantridge, Ashland co. O. Dayton, O. Gettysburg, Pa. Harleysville, Montgom. co. Pa. Oakdale, Shelby co. Mo Canton, O. Hidelersburg, Adams co. Pa. 1 subscr. Libertyville, Jefferson co. Iowa. 7 subscr. and for Hymnbooks. (The books will be sent.) Elkhart, Inda. 1. subscr. Masontown, Fayette co. Pa. Elkport, Clayton co. Iowa. 1 subscr. Chatfield, Crawford co. O. Bowmans mills, Rockingham co. Va. Putnam, Muskingum co. O. Locustgrove, Macoupin co. Ill. Stony creek, Somerset co. Pa. Rossville, Clinton co. Inda. Paradise, Wayne co. O. Monrovia, Frederic co. Md. Brandonville, Preston co. Va. 1 subscr. Downingville, Henry co. Inda. 1. do. Mogadore, Summit co.O. 1. do. Berlin, Somerset co. Pa. 5. do. Osnaburg, Stark co. O. Zenas, Jennings co. Inda. Mt. Eaton, Wayne co. O. Cline'smill, Augusta co. Va. 1. Dayton, O. Mt. Perry, O. Monrovia, Md. Rossville, Inda. Blackswamp, Sandusky co, O. 1. and for Hymnbooks. (They shall be sent.) Gettysburg. Pa. Mt. Carroll, Carroll co. Ill. Mt. Etna, Huntingdon co. Inda. Fairfield, Greene co. O. Poland, O. Kingwood, Preston co. Va. 7 subscr. for vol. 3. Evansport, Defiance co. O. Germany 2. letters. Harleysville, Montgom. co. Pa. Gettysburg, Pa. Wooster, O. Washington co. Pa.

Another Letter from Monrovia, Md. dated March 17, 1853.

Esteemed brother.

Since I wrote thee last I had an interview with the General-Superintendant of the Baltimore and Ohio Railroad company, who said there would be no round Trip-tickets issued, but all persons, who come to this place to attend the annual meeting, will pay the usual fare of $8,50. from Wheeling &c. &c. and upon their getting a certificate from the clerk of the meeting or any person authorized by the Society, that they had attended the annual meeting will be taken back to the place from whence they started at any time within three days after the meeting adjourns,—no matter how long the meeting may last—free of charge.

Those passengers who do not wish to travel at night, may leave Wheeling on Wednesday at 7. o'clock A. M. on the eleventh day of May, and stay over night in Cumberland, leave there next day at 11 A. M. and arrive here at 4 and a half P. M. and next morning proceed on to Beaverdam.

Say to brother Hoke and other aged brethren and sisters, that if they come here on Thursday the 12th P. M. we expect to be able to afford them comfortable lodgings to rest their wearied limbs, and next morning comfortable conveyances to take them to Beaverdam to the place of meeting.

I. C.

* * *

Appointment.

To those of our beloved brethren, who will come from the West, and are inclined to favor our little church with a visit, we would say, that a meeting has been appointed at our dear brother's HENRY HOKE on Sunday before Whitsuntide, and that his carriage will be at the Depot of FRANKLIN-SQUARE, on Saturday afternoon, to take the brethren to his house. Should there be many brethren, and some of them prefer to come to our humble home, and neighboring brethren some 12 miles distant from br. H. H. they will please to notify us, and proceed on the Railroad as far as COLUMBIANA, whence our brethren will try to have them conveyed on the same day to our house, and have also a meeting appointed at our Meetinghouse, and on Monday or Tuesday all may meet again on their way to WHEELING. ☞Please to drop a line, brethren, informing us of your intentions.

* * *

☞ About our Hymnbooks. ☜

Those who have sent remittances for Hymnbooks, will please to excuse us, if they do not come as soon as they expected. Our supply of double ones was exhausted these 6 months, though there were yet a good many in the hands of the binder. In the month of January last a box was put on the Rail-road for us, but has not come to hand yet, neither could we learn, what become of it. There is a new edition now forthcoming, but it will take time to finish them.

* * *

Close of the present Volume.

This is the last No. of the second volume, and fully two years are past since the Gospel-Visiter made its first appearance. Those were years of constant labor, much anxiety, sore trials, and many temptations;—yet thanks be to the Lord, we were not only sustained under them all, but blessed, richly and undeservedly blessed in body and soul. Our health is as good as we may expect, & as to our mind, we must say, "Bless the Lord oh my soul, and forget not all his benefits."

We set out with a simple but great aim, to serve the Lord in his church, to ex-

hibit and defend Gospel-Principles and Gospel-Practice in their primitive simplicity and purity in order to promote Christian Union, Brotherly Love and Universal Charity. And though we may say, that we earnestly tried never to lose sight of our aim, to our shame we must confess, that we have made but very slow progress, and are far behind our intentions and expectations. May the Lord forgive our short-comings.

Deeply humbled, if we look back now and consider the time and opportunities we have had, the little we have done, and the errors and mistakes we have made, we would fain be forgetting those things which are behind, & reaching forth unto those which are before, yea press forward to the mark for the prize of the high calling of God in Christ Jesus. One great comfort we have in taking a retrospect of our past labors is this, that notwithstanding our slow progress, according to the testimony of many of our readers it has been a *progress* still, that our second volume has been better than the first, and that they are willing to favor us with their continued support.

In consideration that our task is not yet finished, that a good many of our subscribers commenced their subscriptions or renewed them with last New-year, which consequently requires 7 numbers more, and that we are otherwise engaged with our hands for another year, we have already expressed our willingness to continue our labors for another year. We have also tried to explain in another place of this present No. our true position and relation with regard to some circumstances concerning the Visiter.

We will only add here, that concerning the continuation of our labors we will decide nothing. If the Lord continues to give us an *open door* to sufficient houses and hearts, where the Visiter will be received and welcomed, we know, that no man can shut it;—and again if the Lord should please to shut the door of the hearts of our brethren against us, we likewise know, that no man can open it, and in either case we shall endeavor assisted by grace from above, humbly to submit.

We will also promise nothing, in case of continuance, but that we will use the utmost diligence in performing our duty, and making the Visiter, as far as in us lies, with the help of God, more and more useful and interesting. In our history of the Church in the Wilderness we shall soon have to speak of our own history, which no doubt will be the most interesting part of it to many of our dear readers. In our exhibitions of Gospel-principles and Gospel-practice we have thus far considered only the outside of the church of Christ, those principles, which we must know, understand and adopt, before we can properly enter it. But we are now on the threshold, and shall soon pass through the gate into the holy temple of God, and consider one by one the glorious things within. Besides we have never had such a full supply of communications from correspondents, as we have now lately received, and which would fill by themselves several No's with interesting matter.

With respect to those, who know themselves to be in arrears for the second volume, we leave it entirely to their own conscience, to their own sense of what is right and just. We have neither time nor inclination to make out lists of delinquents, to keep an open account with our subscribers, nor to go out on a collection-journey. For the case of our suddenly being called off from this stage of action, perhaps in the midst of a volume, and no one being near who is capable to complete the volume, those that have paid in advance, will still be safe, in as much as the balance due to them can be readily made square by Hymnbooks, which we will try to keep always on hand or which can be printed at any time with our stereo-

type-plates. But those in arrears for the Visiter cannot be found by our administrators, in as much as it is not our will, that those dues shall be collected unless those owing them feel of their own accord disposed to do right.

Our next No. if we are permitted to issue it, will not appear, before sometime in June, and not be sent to any one without his express order. We wish to guard ourselves in this way against scattering the first No's, and spoiling thereby whole volumes. For terms, &c. see the article following.

* * *

☞TO OUR SUBSCRIBERS.☜

We feel encouraged and willing by the permission of the Lord and with His assistance to continue our labors for another year, and to commence our third volume, as soon as the present one is completed. By that time we will have given 7 No's in German extra, as a proof of our desire, to do rather a little more, than our conditions would require.

Wishing to improve the outward appearance of the Visiter, we contemplate to procure New Type for the third volume, if the support will warrant the expense, and with regard to its contents, we will only say, that we hope with the assistance of our correspondents, old and new, to make our columns more and more interesting and useful.

For the purpose to enable us to prepare for the improvements intended, we should like to hear from All our subscribers before the conclusion of this volume. If they were satisfied with the price, we would feel satisfied with the support, and it is only with a view of reducing the price as soon as possible, that we would wish a further increase of subscribers.

TERMS. Single copy, one year.—$1,00. Six copies for $5,00;—Twelve copies for $10,00. Twenty-five copies for $20,00.

P. S. Missing No's of the preceding volumes will be supplied gratis as far as we are able. Apply soon, and please to state distinctly, which No. is missing.

Much confusion in making up the packages of the second volume was occasioned by our old subscribers not informing us, whether they did wish to continue or not. From some quarters we were directed to send to none but those who had renewed their subscriptions, and this direction was perhaps observed in part, (inasmuch as we sent the two first No's of the present volume to All of our former subscribers,) with regard to such who did not intend to discontinue. The only and best way to obviate this difficulty will be, if every subscriber tells us at the close of a vol. his wishes in regard to the next.

*** Those of our beloved brethren & friends, who have hitherto volunteered as agents, will please to continue their friendly aid, and those who are so disposed, will also be so kind as to exert themselves in behalf of the Visiter.—Remember; that its success depends under God chiefly upon the activity and promptitude of its friends.

*** We know, that none of our readers would wish us to sustain a loss in this our laborious and expensive undertaking; yet we must apprise those, who received the first two No's without ordering a continuance that unless they send us back those two No's or take the whole volume, it will be a very serious loss to us. Several hundred copies of the vol. will be incomplete, and consequently not saleable. Please, remember and tell this to such of your neighbors, who may not receive this No.

In conclusion, brethren and readers, pardon us for what has been amiss, give the glory to God for what was good and acceptable, and remember prayerfully and in love

Your humble servants.

From an Ohio - brother, that moved West last fall.

Iowa, January 30, 1853.

Dear brother in the Lord: I take this opportunity of informing you, that we yet live, move and have our being in Him, that liveth forever, and are as well as usual, and well-pleased with our move; only we are as lost sheep having no shepherd. We are in a manner alone; there is only one sister in the county that we live in, and my wife and myself as far as we know of.

We are yet West of what are called "Far-Western brethren," and yet we are not alone. We find that Christ lives in Iowa as well as in Ohio. We live in a frontier-country or at least it might be so called. Our prayer is that these few imperfect lines may find you and all yours enjoying the full blessings of heaven. My dear brother, you are very near and dear unto us, although we have never seen you in the flesh. But we live in hopes, that it will not always be so;—if we never see each other in this life, I hope we will be conversing together in that life, where there will be no need of writing to each other any more.

I did not intend writing so much, when I began.—I would only tell you, that I received the back No's, and that I also would wish to have two missing No's the one of May 1851. and the other of August 1852. Please send them to me, if you have a surplus on hand, not only because I would like to have the reading of them, but more especially, because we live in a country, where the Brethren are not much known. So I have made it a practice to lend the Gospel-Visiter to all that will read it, and for that purpose I want all the No's if I can get them.

If I cannot help the cause of Christ in writing correspondence, I want to do all I can in circulating the Visiter. Pray, brother, that God may give me speed although as I before stated, we are in a manner alone, I hope it will not be so long, if the Lord will. We have been here only about 3 months, and I see or at least think, that there is some good seed sown, that will be ripe in due time.

When we came here, I thought I would not be too fast, and was somewhat reserved, knowing that a barren acquaintance was the best. But every now and then I would meet with some of my neighbors. and we would often have a chat on the subject of religion; but finally they got to hear that I spoke sometimes in public. Then nothing would do, but I must give them a meeting.—I did so, and I think if ever the Spirit of Jesus accompanied my labors, it was that day. The house would not hold the people, and such attention I think I never saw; the people were greatly affected. So it seems, I will have to try to give them another meeting, and meanwhile, dear brother, I send out the Gospel-Visiter, to prepare the way. If there has been or will be any good work done here I ascribe it all to the Lord, and want your prayers, that God may bless his own means of salvation in this country.

I will also stir up your pure mind upon another subject, which is this. You know that you promised the people in the commencement of the publication of the "Gospel-Visiter" to show the existence of an apostolic church from the beginning of the Gospel up to our time. You have redeemed your pledge in the first volume so far as to bring the account of the church in the wilderness up to the time of the Reformation, and then stopt. Now some think you left them with Luther, (see your Nov. No. of 1851.) but I think you can point us to something better than a halfway-house between Babylon and Jerusalem.

At any rate, dear brother, show us the church in the wilderness from Luther's time to the present, and that will suffice us. If I hear any complaint, I am bound

to let you know it. You may consider me a subscriber for the next year, if the Lord will enable you to continue your labors. If you have time, I would like you would send me a private letter sometimes. — —

W. B. and E. B.

(We shall always be very happy to hear from you, as well as from other brethren, whom we all love, but we beg of you and them, not to look for private letters from us. It is a great sacrifice to us, to neglect private correspondence so much, but it is impossible at this time to fulfil that duty. We have anticipated your wish for the continuance of a history of the church in the wilderness, and we hope, if life be spared, to bring it to a close, as fast as possible. But the nearer we come to our own times, the more difficult becomes the task in more than one sense. May God grant us aid to fulfil our task acceptably to Him and his people, and may He also bless your labors in planting a little church in the wilderness of Iowa.—Are you not aware of brethren living in Jefferson, Keokuk, Henry, and Lynn counties of your state?—If not, we might give you names. Write again.)

* * *

LETTER FROM CALIFORNIA.

(We gave last year a letter from a brother's son, that had gone to that region by water. Here is another brother's son giving an account of his journey thither by land, and another exhibition of the sufferings, dangers and difficulties so many undergo for the sake of a little glittering dust.)

Parks Bar, Yuba co, Cal.
Jan. 24, 1853.

Dear Father!

I will write a few lines this evening, to inform you that I am well, and received a letter from you on the 26th of December. I was glad to hear that you were all well.

I will give you a small history of my journey, and what I saw. May 7th we crossed the Missouri-river. It rained and was very cold. The first part of our journey was very wet; it rained nearly all the time. The roads were very bad; many days we traveled through mud and water from morning till night, and then we were obliged to pitch our tents on the wet grass and to sleep on it.

June 23d we came to Fort Laramie. This fort is situated on the South-side of Platte-river, 500 miles from the Missouri river. The houses are built of sun-dried brick, except one frame-house. Here on these plains you will often see hundreds of buffaloes in one drove, while the elk, deer and antelopes are still more numerous. The latter are often seen by thousands in droves, and a horseman can often ride within fifty yards of them, before they will run. We had plenty of buffalo, deer and antelope-meat to eat.

On the 23d we left Platt-river, which we had traveled along for 750 miles, for the last, and crossed a desert of 24 miles, where there is no good water. There is some, which is very poisonous on account of the immense amount of Alkali. Thousands of horses, cattle and mules have died here from drinking this water. In this desert there are several Alkali-lakes, on the surface of which you will find plenty of salaratus. Bushels of it have been gathered and carried to Salt-lake-city, for cooking purposes. It is nearly as good as that manufactured in the States.

June 26th we came to Sweetwater-river. Here I had a view of the White or Snow-mountains. The Windriver-range lay off to the right, covered with everlasting snow.

July 2d. To-day I walked over a snow-bank about 10 or 15 feet deep. Today we left the last water that flows into the Atlantic Ocean, and I ascended a steep mountain about ten miles to the Pacific springs. They form a stream about one rod wide, and flow into the Pacific ocean.

August 2d we came to the hot springs. The stream which they form can be seen several miles having the appearance of smoke. Some of these springs have a temperature of 180 degrees. They are impregnated with several mineral substances, among which is sulphur. They are numerous, and form quite a stream.

The 3d we came to the Humboldt-river. About the head-waters of this river there is a beautiful valley. You will see the Humboldt-mountains not far distant on your left, covered with snow, while down in the valley you are melting under the scorching rays of the sun during the longest days of the summer. Here in this valley I saw wild wheat, rye, oats and flax.

On the 23d we crossed the Sandy desert, and had a hard time of it. It was very hot. The sand was hub-deep some places. We started at 6 o'clock in the morning and drove about 22 miles till 6 o'clock in the evening. After supper W. H. and I left the train and started for the river; we reached it at 2 o'clock and had a hearty drink of Carson-river-water.

At 10 o'clock next day the teams got across except 3 of them, which gave out and the wagons left on the desert, 12 miles from the river, the cattle was drove to the river, where we rested 2 days, to recruite our cattle, and fetch the other wagons.

I was surprised to see the destruction of property left on this desert. Hundreds of wagons are left here, and thousands of cattle, horses and mules have died on this desert within the last few years. Some places it looks like a bone-yard.

Sept. 2d. G. H. and I left the train in Carson-valley, 165 miles from Sacramento-city, and passed over the Sierra Nevada-mountains. The first night we lodged under the branches of a yue-tree. At ten o'clock we laid down to sleep, but did not sleep much. The wolfs and wildcats kept up a horrid music for us.

This great range is remarkable for its length and parallelism to the sea-coast. Its great elevation,—often more lofty than the Rocky mountains,—and its many volcanic peaks reaching high into the regions of perpetual snow rising singly like pyramids. The highest summits of the Sierra Nevada are naked massive granite rock, covered in sheltered places with snow all the year around.

It is about 70 miles from the summit of the mountain to the termination of the foot-hills in the edge of the valleys below. In reference to the tall timber. The whole being heavily wooded first with oak to about half the elevation of the mountain, and then with pine, cedar and cypress. The oaks are of several varieties of white and black, attaining a handsome elevation upon a stem 6 feet in diameter. Acorns of an uncommon size and not bad taste, used for food by the Indians, abound on these trees, and would be of great value for stock. The pine and cedar are between 100—250 feet high, and 5 to 12 feet in diameter, with clean solid stems.

We traveled over a plain nearly 200 miles. There was no timber at all. Our only chance for fuel was buffalo-chips. When they are dry, they burn nearly as well as charcoal.

Sept. 7th we landed at Saoramento-city, being 4 months on the road from the Missouri-river.—As I have been writing so much about the overland-journey, there will be no room for any thing or at least but little of the land of gold.

Sept. 15th I commenced digging. I have been but 1½ miles away since, so I can't tell much about the country. Gold still continues to be found nearly as plenty as ever, but is more expensive to get it. Farming is carried on very extensive; all kinds of vegetables are very good. The potatoes, onions, tur-

nips, beets and cabbage all growing to an extraordinary size, and of an excellent quality. Flour is 30 cents a pound, corn-meal 17. pork 40, beef 30, beans 20, butter 70, sugar 20, molasses $2. a gallon &c.

We don't do much this winter; as soon as the rainy season ceases, I intend to go in the river, and try my luck there. In reference to the climate it commenced raining the latter part of November, and it rained about two-thirds of the time till the 10th of January. Since we had no rain; the weather is warm, pleasant like the month of May. The farmers are planting their garden-things, and sowing barley, oats, &c. The grass in the valleys looks very green now, and the hill-sides in the diggings are green with grass.

There have been several deaths in the mines. Jan. 10. a young man was found a mile from Parks Bar dead. He shot himself with a revolver. In his memorandum was written, "Please bury the body, and this life has gone out of this troublesome world."

You stated in your letter, that you had a new house to live in. We have a house on Sandhill, G. H. and I living in it. I think it did not cost as much as yours. It is 10 feet by 12. and is built of 42 yards of drilling. I have enclosed a specimen of the products of California, (a little gold-dust.)

I would like to write more, but I am nearly done with my sheet of paper. So I must close for this time. No more but my best respects to you all. G. H. gives his best respects to you. We have no regular mails here. I don't know, when this letter will go out. Write again soon.

E. S.

POETRY.

For the Visiter.

(From a sister in Pennsylvania.)

Dear brother. May the Lord of peace be with you and yours. I take this privilege to send you the following

SPIRITUAL SONG.

C. M.

Young people, all attention give
To what I have to say;
I want your souls with Christ to live
In everlasting day.

2.

Remember, you are hast'ning on
To death's dark, gloomy shade,
Your joys on earth will not be long,
Your flesh in dust be laid.

3.

Death's iron gates you must pass thro'
Ere long, my dear young friends;
Where do you then expect to go?—
Where will you ever land?

4.

Pray, meditate, ere it's too late
Whilst in a Gospel-land;
Behold, King Jesus at the gate
Most lovingly doth stand.

5.

Young men, how can you turn your face
From such a gracious friend,
Will you pursue that dang'rous road
Or don't you see the end?

6.

Will you pursue that dang'rous road
That leads to death and hell?
Will you refuse all peace with God?
Will you with devils dwell?

7.

Young women too, what will ye do,
If out of Christ you die?
From all God's people you must go,
To wail, lament and cry.

8.

Where none the least relief can bring,
To mitigate your pain;
And you no more with Christians sing,
No more with them to reign.

9.

Young people all, pray look into,
That fountain opens wide;
That spring of life which freely flow
It flows from Jesus' side.

10.

We there shall drink in endless joys
And pleasures from above,
While these glad notes our tongue employs
In Hallelu's of love.

The old year has passed away, and the new one] commenced. We have heard of many deaths in the last, and God only knows, who will live to see the next New-year. O may it be his will, that we may be prepared to die. And now I wish the blessing of the Almighty to rest on us all. Grace be to you &c.

Agnes D. . .

(The above had come to hand in January, and was mislaid; please excuse the late appearance.)

N. B. We are inclined to think, that by the delay this poetical address to the young has found its most proper place just where it is, right after that letter from California. There are so many in and out of California, young and old, who lead a godless, careless and reckless life, not bestowing a passing thought upon what should concern them most. Is it a wonder that after having pursued a course so perverse, so contrary to human nature and reason, and withal so contrary to the revealed word and will of God,—some make an end to their miserable lives by suicide or self-murder, as there is an instance, a terrible instance related in said letter? No, no; we must rather say, such an end is the natural consequence of such a life.

Oh that all such, young and old, at home or abroad, even in California, who lead an idle, vain life in the pursuit of pleasure, gold or riches and happiness without God, without the fear of God, would pause and reflect on the following passage of Scripture, and especially on what our Lord and Saviour says upon the occasion.

Luke xiii. 1-5.

1. There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices.

2. And Jesus answering, said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things?

3. I tell you, Nay; but except ye repent, ye shall all likewise perish.

4. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye, that they were sinners above all men that dwelt in Jerusalem.

5. I TELL YOU, NAY; BUT EXCEPT YE REPENT, YE SHALL ALL LIKEWISE PERISH.

For the Visiter.

Dear brother in the Lord.

I embrace the present opportunity of writing a communication for the Visiter, which if you deem worthy a place in that excellent periodical you may publish it.

ON DEATH.

"*Thus saith the Lord, Set thy house in order; for thou shalt die, and not live.*" Isaiah xxxviii. 1.

These words were spoken by the propet Isaiah, to Hezekiah, king of Israel. An alarming message indeed; yet no less alarming to every individual of the human family.

Our first inquiry is, Who is the Lord, that sent this message by the prophet? We are informed in the sacred volume, that he is the Lord God, the Creator, Preserver and bountiful Giver of all good, and when he revealed himself unto Moses, He saith, "And I appeared unto Abraham, unto Isaac, and unto Jacob by the name of God Almighty, but by my name JEHOVAH, was I not known to them." Jehovah or I am that I am; viz. the fountain of being, blessedness and infinite perfection.

We are informed that by the deeds of the Law no one can be justified, but he who came in the room and stead of guilty Adam, even the glorious Son of God, has fulfilled the whole law in our stead

and brought us under a covenant of grace, whereby we are enabled to cry, Abba, Father. We have now a nearness to God, through the blood and atonement of the great propitiatory sacrifice.

It is through the broken covenant of Adam, that the Lord our God has pronounced the sentence of death on the whole human race, and the death warrant of every individual is signed. Awfully solemn thought! And are we sporting on the brink of the grave, amusing ourselves with toys, squandering away precious time, when we know not how soon the axe may be laid to the barren figtree and the order given, Cut it down! Why cumbereth it the ground!

Then let us endeavor one and all to set our houses in order, and try to prepare for the solemn change that awaits us, which will sooner or later pass upon all. It is indispensably necessary for the householder to keep his worldly affairs in order, that he may not distract his mind when other concerns ought to employ his thoughts. It is also rendered doubly necessary, from the instances of sudden death, that are daily occurring. How many are snatched off without the slightest warning, leaving their families overwhelmed in sorrow, and their worldly concerns in a distracted state?

But if it is a duty to settle our household affairs, how much more important is it to have our hearts set in order, that we may be enabled to give an account of our stewardship, and wisely improve the talents which the King of heaven has lent us.

"Turn ye, turn ye; for why will ye die?" saith the Lord. If ye go to him in penitency of heart, desiring to forsake your sins he will receive you; for he never turneth any empty away; for he is a God of mercy, and will abundantly pardon all who come unto him through Jesus Christ his Son.

He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

We are not only to take the Lord for our Saviour, but we are to follow him through evil as well as good report, not only when the world cries, "Hosannah," but also when it cries, "Crucify." We are not to ask ourselves, how this or that will appear in the eyes of the world, but we are to weigh all by the Gospel-standard. — —

Are you a minister? You will be in earnest in season and out of season in your Master's service, laboring for the good of souls; knowing the importance of that trust, that you must one day give an account of. You will be in earnest in feeding your flock with the pure bread of life, and leading them in the green pastures of Gospel-grace, giving them to drink of the pure water of life.

Great and important is your trust, and if faithfully discharged, glorious will be your reward, for the scripture informs us, that they, that turn many to righteousness, will shine as the stars for ever and ever. And, all of us who are hearers should strive to be doers also of the word.

Are we parents; the eyes of our families are upon us, and our conduct will make a lasting impression upon their youthful hearts, and influence their conduct through life; for Solomon says, "Train up a child in the way he should go, and when he is old, he will not depart there-from.

And now my gay young friends, I would ask, Are you setting your houses or, more properly, your hearts in order? For you well know the startling sentence is passed upon you also, for death is the leveller of the king and the beggar, the infant of days, the blooming beauty, the young man in his prime, the aged sinner oppressed with guilt, as well as the aged and honorable christian, all fall victims to his relentless power.

We see our friends drop around us, but know not when the commissioned arrow will come, winged with death, to waft our immortal souls either to bliss eternal or endless woe. Alarming thought! And are we still secure, whirling perhaps in the vortex of pleasure, pleasure did I say! alas! no: can there be real pleasures so fraught with dangers. One breath alone separates us from Eternity! and our destiny will be sealed forever.

Repent then, my dear young friends, and close in with the offers of mercy before it be forever too late. It is the Son of God the King of heaven that is calling you, by his word and providence, calling you to flee from the wrath of divine justice, to his outstretched arms of mercy. Are any weary and heavy laden, he saith, "Come unto me and I will give you rest, take my yoke upon you, for it is easy and my burden is light." Let us endeavor so to live that when death comes he may bring no terrors for us. The Lord hath already taken the sting from death, he is a conquered foe to every true believer in Christ Jesus. But oh! what language can paint the horrors of the impenitent at the approach of the king of terrors!

O with what horror does every faculty of the soul rise up against her! Conscience, that slumbered so long, now wakes to lash her for her guilty deeds; and memory stands ready with her mirror, showing her all her guilt; Reason cries out, you banished me on your mad career, and Time stands shaking his grizzly locks, accusing her of waste and abuse, and threatening to leave her every moment; the guilty soul clings to time and cries, O! for a week, a day, an hour, that I might repent of my sins and make my peace with heaven; Alas! alas! I have neglected every friendly warning, and now I cannot repent, for their is no repentance in the grave, whither I am fast hastening!

O had the guilty soul empires to bestow, gladly would she part with all for a small portion of time; time, oh! how precious, but not to be purchased, the most fine gold cannot purchase one moment. Mercy slighted the day of grace past and death is present. Shocking scene, but nevertheless too common, and if the righteous scarcely are saved, where shall the ungodly and sinner appear?

But let us hasten from this awful scene and enter the chamber of the dying christian. All is serene in that countenance, although the pangs of death have taken hold of him, and his friends are weeping around his bed; yet the Christian raises his meek eyes to heaven, and commends his sorrowing friends to God, and resigns his soul cheerfully to his Maker. Jesus can make a dying bed feel soft as downy-pillows are. Let me die the death of the righteous and my latter end be like his!

But how many are called to meet death without a moment's warning, hurled to eternity without any time for preparation, while others are racked with pain and are incapable of making any preparation for a future state, others again are experiencing all the wild phrenzy of delirium, to meet the grim monster entirely unconscious of their doom, and others still retire to rest in health to awake in eternity. Who amongst us has not lost some kind friend? I myself have lost a dear little son (though not lost but gone before,) and know not how soon I may again be called upon to experience the like affliction. May the Lord arm us with fortitude!

L. T.

COMMUNICATED.

"*Be of the same mind one toward another. Mind not high things but condescend to men of low estate. Be not wise in your own conceits.*"—Rom. xii. 16.

First we will endeavor to ascertain, what the apostle means by mind. But

I deem it unnecessary to pore over the pages of the Bible to prove what I trust is universally admitted, namely, That the mind is that power, springing from the heart, and probably from the combined source of heart and head, which power prompts the body into action. This I trust every intelligent being will admit.

From this conviction I affirm, and could easily prove, that the mind governs the body and by no means the body the mind. For instance it is the mind, that prompts the hand to strike; it is the mind that causes the body or the feet to walk; and whatever the body does or ever did do, was by direction of the mind; hence we take it for granted that the mind governs the body.

Consequently every human being that professes to be under the jurisdiction of Paul's instructions, in the text must necessarily do one & the same kind of works that is, so far as pertains to religious worship in attending to the ordinances of the Gospel.

Why must they do the same works? Because they must have the same mind, and if they are like-minded one toward another according to Christ Jesus, as the same apostle prays for them to be in, Rom. xv. 5. (read also 6th verse carefully,) then I say their bodies will all be prompted into one and the same action.

I also trust that every professor of religion will admit that they or we are all under the teachings of the apostle now as well as the Roman brethren were 1800 years ago. All that will not agree to this, I must pass by and take no farther notice of them.

But I think that the mass of Christendom will claim an apostolic foundation. See Eph. ii. 20. Then of course we must conclude that all the professors are the followers of Paul, even as Paul is of Christ. If this is the case they must all have the same mind and consequently will perform the same actions of the body.

But strange to tell and to my sorrow I must say that we find the very divisions among us that were at Corinth; one for Paul, one for Apollos and one for Cephas; and what does Paul say to this? Does he praise them? No, I praise you not; are his words, and instead of approving of their conduct he sharply reproves them.

And may I not conclude that if the chosen vessel the holy man of God one of the world's blessings, was to revisit this earth, he would weep to see that the same old Corinthian heresies still exist, only to a more numerous and dangerous extent. The Corinthians kept the ordinances; but to his sorrow he would find, if I am allowed the expression, that even these were no more kept, as he delivered them to the people; but one is found for Luther, one for Calvin, one for Wesley and one for this sect and one for that sect.

One says, here is Christ; and another, there is Christ; and what is worse than this, the word of God is made nonessential; this page is erased, and that page is torn out. Does this look like one-mindedness in the present state of the world? No. There are no two sects that agree in every thing that pertains to religion, but they will tell us, they are all right.

The popular run of doctrine is summed up in these few words, "If you call me a good Christian, I'll call you a very good one. And at the same time they are at enmity contending like the Corinthians about their favorite leaders, &c.

And I boldly say that these divisions and contentions and subdivisions and room for new sects to come in almost every year, originate from the devil. He has practised it already in heaven, and for this cause was cast down to hell, and now it appears to me that the world expects to get by that very same spirit back again to heaven. Oh vain deluded world! Where would we all

land at, if we had not the essential, yea, the glorious Gospel-light to lead us on to rest.

Brethren, let this voice sink into your hearts like a peal of thunder, to wit: Hold fast to the word of God and the ordinances of the Gospel of Jesus Christ! Oh let us read the 17th chap. of John. Behold how Jesus Christ prays that his apostles should be united and not only them, (verse 20.) but all they that will believe on me, how? *through their word.* O then let us take heed to the apostles' word in the text and be of the same mind, and let no divisions be amongst us.

But says one, I have as good a right to my mind as you; why don't you yield? I have a mind and so have you, now who is right! Oh it does me good to answer this question. Turn to Phil. ii. 5. and what does it say. Let this mind be in you, what mind, Paul? Why that which was also in Christ Jesus. This is the mind, this is the way, the truth and the life.

Well next comes the question, What kind of a mind was in him?—Now take heed, my dear reader, that you don't ask or seek for this answer at the wrong place. Do you remember that the mind governs the body! Yes.—Then we must go to the actions of his body, for they will soon declare his mind, if we seek honestly. This we can only do by taking the word of God for the man of our council, but be careful that you also believe and do it.

Now I will refer you to page 195 February No. of Gospel-Visiter volume II, This I will therefore omit, but I want you to get it and read it carefully over again, and you will find portions at least of the mind of Jesus Christ. But I must tell you that it was a heavenly mind resigned to the will of his Heavenly Father; it was a sanctified mind and because he had a sanctified mind, he rose from the dead with a glorified body. This is also our hope if we have that sanctified mind that mind will be the cause of our bodies raising triumphant and fashioned after Christ's glorious body. Phil. iii. 21.—

Don't you see how beautifully the idea is carried out, that the mind governs the body even in the resurrection? Every sanctified mind will have a glorified body to dwell in. But, brethren, bear in mind, that this is to be a united mind; if we are not united here, how can we expect to dwell, where the devil could not, because he had that mind of contention which I fear is now too much amongst the sects. But let me tell you, if ever it should be, that this doctrine should prevail in the world, sectarianism must and will fall. It is impossible for it to stand according to the word of God.

And why was it that divine teachers wished this union, this oneness as the Father and the Son are one? The reason that Christ brought before his heavenly Father, you will find, John xvii. 23. that the world may know that thou hast sent me. A very good reason indeed. What does the infidel say? I cannot believe in this thing of religion, because those that profess it differ so much; they have not the same mind.

Brethren, let us be one that no East, no West may distinguish, but that we be one as the Father and Son are one, that the world may believe in Christ through our word as Christ's embassadors. Let us try to have that mind, which was in Christ Jesus, and this we may know if our bodies are moved into the same actions that his body was moved into acting honestly, sincerely, prayerfully and in no wise deceitfully.

P. I. B.

Communicated.

Pa. March 20.

Brother Editor.

I will drop a few lines in relation to a particular friend not only to me, but

to the whole fraternity or brother-and sisterhood, and to all enquiring souls, that want to obey the Gospel of our Lord.

That friend has come to my dwelling about once a month for almost two years, and has never forgot me. Whenever he came, I rejoiced in his kind conversation, and never found any guile in him. I often long to hear him again relating to me about the brethren East and West, how they are contending for the truth, once delivered to the saints, and it is a great satisfaction to me, whenever he comes.

This friend I always found in the path of rectitude; his conversation always directed to promote the welfare of the soul. He is a near relation to the New Testament, and as long as he bears that signature, I will not shut the door on him. He fights under the banner of the Gospel, and bears the standard of the cross.

Yes, like the Master he serves, he bears the cross. He has been reviled, opposed and persecuted; he has suffered and bled for the cause he has espoused. He has been attacked openly, and assailed secretly, not by foes, but by mistaken friends, whom he loves and prays for.

Well, the more the storm of error and prejudice is raging against him, the more I shall embrace him with love and gratitude.— --Do you or your readers wish to know the name of this friend?— Why, he is none else but "The Gospel-Visiter," and well does he deserve that name.

But this friend must be supported, and I think every candid brother will say so too. Well, here is one dollar for his support next year, and let him not forget to visit your weak brother, if the Lord will spare us, for another year, as we all love his appearance &c. &c.

J. S. H.

POETRY.

From another warm friend of the Visiter.

With increased pleasure I still read
The Gospel-Visiter,
And from my heart can bid God speed
Unto the Editor.

For all its pages do contain
Some rich and wholesome truth;
Yet some there are who still complain
And pour on it abuse.

I trust the time is drawing near,
(May I not trust in vain;)
When all my friends and brethren dear
Can see and feel quite plain.—

That they have censured without cause
The Gospel-Visiter,
To make amends I would propose,
Become a subscriber.

Its printed pages always shine
With truth sublime and bright,
Drawn from the book of life divine,
The book of Gospel-light.

The book of books the Bible is,
The sure foundation stone,
O may we build on nought but this,
On Christ and him alone!

L. T.

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